/Start of Dissertation/

JESUS CHRIST IS: GOD, LORD, AND SAVIOR!

INTRODUCTION

A. Aim: To establish that the Scriptures reveal Jesus Christ as God, Lord, and Savior. Class is still out for some of our Scholars in this regard; some would have Him yet in the tomb, while others see Him no more than a mere man. This dissertation proves Jesus Christ is God, Lord, and Savior.
B. Pro: This dissertation will clearly and reverently establish that the Holy Scriptures reveal and teach that Jesus Christ is God, Lord, and Savior of the world.
C. Text: John 1:1-3, John 5:18; John 10:30; John 20:28
D. Outline.
1. Jesus Christ Is God
2. Jesus Christ Is Lord
3. Jesus Christ Is Savior
E. Introductory Remarks.
1. During our research and development on the lesson on being "partakers of the divine nature of Christ," as described in 2 Peter 1:3-4, a great truth emerged. And that was that *many religious* scholars deny or reject the divinity of Jesus Christ as God, Lord, and Savior. If one is to be saved, they must acquire faith in Christ, confess that He is *the Son of God*, and be obedient *to the faith*, as the first-century believers, that they might be saved, Acts 6:7; Acts 8:12. In this dissertation,
2. First, we will discuss Jesus Christ as *being God*, as foretold by the scriptures. The apostle John declared Him to be so: "In the beginning was the Word…and the Word was God," John 1:1-3. Jesus declared Himself to be *the Son of God,* making Himself equal with God," John 5:18; John 10:30. Thomas called Him: "My Lord, and My God," John 20:28. Finally, Angels from heaven announced Him as Savior to Mary before her conception and Joseph after it, and to the shepherds keeping watch over their sheep at His birth," Matthew 1:21; Luke 1:30-35; Luke 2:8-11.
3. Second, we will describe the truth of Jesus Christ being declared *the Lord* by many passages of Scripture in the Old and New Testaments. Thomas, the doubter of His resurrection in his moment of revelation, declared Jesus to be: "My *Lord*, and My *God*," John 20:28. Much of the disagreement among many regarding the "Mystery of Godliness" stems from either mis- or disinformation by religious authors and scholars. Textual Criticism over the past 100 years has emerged due to the *uncovering and discovery* of more information regarding the *authenticity* of the New Testament. This, in itself, has enabled men and women to better "understand and rightly divide the word of truth," 2 Timothy 2:15. Those still left behind are many *who will not* "study for themselves" the sacred scriptures as those "still hungering and thirsting for righteousness," Matthew 5:6.
4. Lastly, we will examine the Old Testament's promise and the New Testament's revelation of Jesus Christ being *the Savior* of all humanity. It was to this end He was conceived, born into this world, suffered and died on Calvary's tree, and "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," Romans 1:1-7. [Text shortened for brevity.] John the Baptist said it best: "Behold the lamb of God which taketh away the sin of the world," John 1:29. Perhaps a *closer translation* would be: "To take upon Himself, the sins of the whole world." What the Law could not do, through the "offering of the blood of bulls and goats," He did by the shedding and offering of His precious blood "for the remission of sins," Matthew 26:26-28. Thereby, becoming the author of *eternal salvation* (Savior) unto all them that obey Him," Hebrews 5:6-9. With this brief introduction, let us get right into the dissertation!

BODY OF DISSERTATION
I JESUS CHRIST IS GOD

A. Definition. We sought the definition of God from several sources. Beginning with recognized Lexicons, bible dictionaries, and commentators. We will examine prophetic statements about God in the Old Testament that are fulfilled in the New Testament. One must readily admit that today there are many more resources available than when many of these doctrinal views were first advanced by religious authors and scholars. We make no apology for the truth, I say, as the beloved apostle Paul did: "Let God be true and every man a liar," Romans 3:4. Jesus was,

1. The God with us, or "Μεθ᾽ ἡμῶν ὁ θεός" during His ministry on earth, Matthew 1:23; John 1:13. The first step in discussing all three divine attributes will be to observe their definitions and uses in a Lexical Form. By this, I mean how the Name, noun, or attributes are listed in several recognized Lexicons. Is the definite article listed or not along with it? Thus, making the Name or Noun definite. Therefore, if definite, is it in the Nominative Case? [The article "ὁ," |*ho* or "*the*"] places any Name or Noun in the *Nominative Case* having the case ending of: "ος" or "ς." This will be our "fruit test" in defining these names or nouns, i.e., God, Lord, and Savior, in this dissertation. If you are not yet familiar with these terms and definitions, do not be alarmed; we will bring you up to date as you continue to hear, read, and study the content of this dissertation.

2. Nominative Case. Recall, the Nominal case indicates *the subject of a sentence* and other words that describe the subject, such as a *predicate nominative* or *predicate adjective*. It is also used to modify adjectives and participles, which in turn modify the sentence's subject.

a. These may also have *a linking verb* in the sentence that helps to connect the adjective to the subject, i.e., noun, pronoun, or participle.

b. If the article is "anarthrous," or absent in the text, the noun is not considered definite.

c. If, however, the article is present or "articular" in the text, the noun is considered definite.

d. The article is not always connected with the proper name or noun when first introduced (in a passage of scripture); however, it will appear when the proper name or noun is afterward identified as *the subject* in the sentence.

e. Conclusion: The definite articles show that the name or noun is definite, and both the article and the noun must agree in case, number, and gender. After discussing each Name and Noun, we will conclude the topic by conducting an exercise in Greek Parsing on several passages of scripture that are central to the discussion, specifically those that challenge the acceptance of Jesus Christ as God, Lord, and Savior. We will allow the Scriptures to define the Divinity of Jesus Christ as God, Lord, and Savior of the world. I am confident that after a closer look at these texts, we will have our answer. Right now, let us review some prophetic scriptures that announce the coming Messiah as God. Observe,

3. The prophetic scriptures concerning the God of heaven and earth, as they pertain to Christ. Observe these prophets of God,

a. David: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end," Psalms 102:25-27.

b. Isaiah: "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God," Isaiah 44:6.

c. Jeremiah: "Ah, Lord God! Behold, thou hast made the heaven and earth by thy great power and stretched out arm, and there is nothing too hard for thee…the Great, the Mighty God, the Lord of hosts, is His name," Jeremiah 32:17-18. [Text shortened for brevity - or TSFB].
4. New Testament fulfillment. To avoid prolonging this dissertation, I do not feel obligated to list and discuss every Old Testament passage that refers to the Divinity of Christ (as seen in the New Testament). I will only mention a few. The reader or listener can do this themselves if they desire. Our goal is to demonstrate that Jesus was the promised Messiah, the Son of the Living God. Here is how the New Testament mentions,
a. David's prophecy. We find the fulfillment of his prophecy in the Book of Hebrews. Paul wrote: "Unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, when he bringeth forth His first begotten into the world, He saith, And let all the angels of God worship Him…But unto the Son He saith, Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom…God hath anointed thee with the oil of gladness above all thy fellows. And, Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands: they shall perish, but thou remainest, and they all shall wax old as a garment. And as a vesture shall thou fold them, and they shall be changed, but thou art the same, and shall not fail," Hebrews 1:5-12. TSFB.
b. Isaiah's witnessed. Jesus Christ is the: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty," Revelation 1:8; Revelation 1:11. See also Revelation 1:17-18; Revelation 2:8 and Revelation 22:13.
c. Jeremiah's prophecy. Jesus Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. He made all things, and without him was not anything made that was made," John 1:1-3; Ephesians 3:9; Colossians 1:15-16. See also Hebrews 1:1-12 and Revelation 4:11. There is some controversy surrounding these passages of scripture, primarily John 1:1-3. To clear it up,
d. It is appropriate now to introduce Grandville Sharp's Rule, governing the definite article, proper names, and nouns, etc. This seems to be the root of all the misunderstandings of Christ's deity and divinity. Observe,
5. The Sharp's Rule: "He (Sharp) laid down a 'rule' (p. 3) which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle: When the copulative (*kai* or and) (connects two nouns of the *same case* [viz., nouns (either substantive or adjective, or participle) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill], if *the article* or any of *its cases precedes* the first of the said *nouns or participles* and (*the article*) is not repeated before *the second* noun or participle, the latter always relates to the *same person* that is expressed or described by *the first noun* or participle: i.e., it denotes *a farther* description of the first named person," Page 62. [Some *parentheses* and *hyphenations* were added for identity and explanation only.] REF. Let us illustrate this Rule as it applies to the text listed below — in EXERCISE 1. Yes, an exercise already.
ILLUSTRATION: Understanding definite articles and word case endings. Here is an example of how to apply this rule to understand the relationship of the definite article and master case endings of personal names, nouns, adjectives, and participles. For these exercises,
a. Here are the rules for the road as we move forward:

1) The "T-" identifies the definite article, and "N-" its *proper* name or noun in the BLB's Parsing tab. [To be discussed shortly.]
2) The proper name or noun *determines the definite* article's case form that agrees in case, number, and gender.
3) Proper names and nouns will appear in the Nominative Case when they are *the subject* of the sentence or phrase.
4) All other nouns, pronouns, adjectives, and participles linked to this proper name or noun will also appear in the Nominative Case, in the text of discussion.
b. Consider this text: "All things are delivered to me of my Father: and no man knoweth who the Son is, but (except) the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal Him," Luke 10:22. Before you begin,
NOTE: Open the BLB.org application and pull up this verse for your viewing (Luke 10:22).
c. We will focus on this sentence to illustrate the use of the definite article and proper names or nouns. We will review the sentence in English and then in Greek. Consider the,
1) Sentence in English: "Who the Son is, except the Father." Now consider the,
2) Sentence in Greek: "τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ."
3) Greek Parsing: "No one knoweth:"

Who	is	the	Son	but/except		the	Father
τίς	ἐστιν	ὁ	υἱὸς	εἰ	μὴ	ὁ	πατήρ
I-NSM	V-PXI-3S	T-NSM	N-NSM	COND	PRT-N	T-NSM	N-NSM

4) Observe that definite articles and proper names are all in the NSM - Nominative Singular Masculine case endings.
5) If you are confused right about now, you should open the BLB.org App and enter the text (Luke 10) into the search window. Once it opens, locate verse 22, click on Tools, and the verse will open in the Interlinear View. You will be able to view the text in Greek under 'Textus Receptus' at the top of this screen. Move to the right of the page, and you will see the Parsing [?] tab. The last line in this exercise 3) Greek Parsing, in the panel above, should correspond to the button under the Parsing tab for Luke 10:22 Interlinear. Locate and review the Parsing code for each English word in this panel for similarity. [These instructions *will not be* repeated for any other EXERCISES.]
NOTE: BLB.org provides a tutorial to assist you in navigating this Application. Please review it!
6) According to Sharp's Rule, two persons are mentioned in this text: the Father and the Son. Both are proper names or nouns.
a) Notice both English and Greek translations of the words in their panels.
b) You might want to review all the listings for each word in their panels.
c) Do not click on them at this time; review them to become familiar with the Application.
d) Move to the far right of the screen and locate the Parsing [?] tab.
e. You can view each word in the panel above on the Parsing tab.
f. They should be in the same form, T-NSM, N-NSM, etc. Please note that there may be some differences. [What you are witnessing is how the Greek Words have been listed in their case, number, and gender.] You have just conducted a review of Greek Parsing. You will return to this Application a few more times while reading and studying this dissertation. With just a little work after you have reviewed this dissertation and have completed all the exercises, you will be familiar enough to conduct your own Greek Parsing of any scripture in the New Testament.
NOTE: If you *select and click* on any word or tab, use the *"back arrow"* to return to Interlinear View.

Reference: Greek Manuscript 1992 of the New Testament, Image 59, page 65. [Middle of page]. This author reviewed each of these passages of scripture in the Manuscript indicated above to see how it appeared in Greek. The Greek Manuscript's image and page number were noted and listed. See References for additional information. Moving on to,

B. Jesus is God**.** The apostle John declared Him to be so: "In the beginning was the Word, and the Word was with God, and the Word was God," John 1:1-3. Some writers and scholars infer that the absence of the definite articles in John's mention of Christ's divinity is proof enough that He was not considered God by the Apostle John. However, what proves too much proves nothing at all. Earlier in this dissertation, we mentioned that when a proper name or noun is first stated in a passage of scripture, it does not always include the definite article (the proper name or noun will not be the subject of the sentence). However, when that name is again mentioned, as the subject of the sentence, this rule requires that the article accompany the proper name to associate it with any earlier mention of that person. This is undoubtedly the case here. Observe,

1. First, in John 1:1-3, Jesus is introduced as "the Word" or "the Logos," both of which are nouns and names, and he includes the article "ὁ" for both.

a. The same thing occurs in John 1:6, "There was a man sent from God, his name was John." I ask, "Who is this deity?" And "Who is this man, John?" Neither names nor nouns have the article preceding them. There is no article before either name. Later, however, John places the definite article before the proper name to associate it with any previous mention. Consider,

1) The "John sent from God," John 1:6; John 1:19.
2) The "only begotten of the Father," John 1:14, John 1:18.
3) The "John sees *the* Jesus, *the* lamb of God," John 1:29.
4) John "was baptizing, *the* John," John 1:28, John 1:29.
5) The only begotten Son, "*the* Son of God," John 1:14, John 1:34.

NOTE: The Word was with God, and the Word was God. The Word became flesh and dwelt among us, Matthew 1:23. Who was in the *bosom of the* Father, as the *only begotten* Son. Therefore, the Word is 1) *the only begotten* Son (ὸ μονογενὴς υἱὸς), John 1:14; 2) who was in the bosom of *the Father* (εἰς τὸν κόλπον τοῦ πατρός), John 1:18; 3) who is *the Son* of God (ὁ υἱὸς τοῦ θεοῦ), John 1:35. The Word, the only begotten Son, the Son of God! He was the Son with the Father in the beginning. He "laid the foundations of the earth," Hebrews 1:10. If not, why not?

b. What has all this proven? The writer of the sacred text in the examples above states the name while describing Him, and later assigns the definite article to that name, making it *definite* and the *subject* of the sentence. John did this repeatedly throughout the Gospel of John.

c. Conclusion: There was also latitude given to the translators in assigning the definite article to a proper name or noun. The rule, as mentioned earlier, is this: if the name or noun is describing the person or action, the article may or may not be included. However, when the name or noun is the subject of the sentence, the article will precede it. This was illustrated in the examples above. The argument that John did not use the article to describe the Logos as God is surely flawed; he did so when he described the Logos as the Word, who was in the beginning with "God," Genesis 1:1-2; Genesis 1:26-27. "Let us make man in our image!" This directive implies more than one.

2. Further, Jesus declared Himself to be *the Son of God,* making Himself equal with God," John 5:18; John 10:30. In these two verses, Jesus speaks of Himself as being the Son of God. Observe,

a. Jesus breaks the sabbath. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought all the more to kill him, because he not only had broken the sabbath

(day). He also said that God was His Father, making Himself *equal with* God," John 5:17-18.
b. Before Abraham was, I am. Jesus says: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am," John 8:56-58. The Lord placed Himself at the time when He as God visited Abraham. He rejoiced on *that day* and was glad. Jesus is establishing His "eternal existence" as the God of Abraham, Isaac, and Jacob, Matthew 22:32; Matthew 26:63.
1) In Mark's Gospel, Jesus, when asked: "Art thou the Christ, the Son of the Blessed? Jesus said, *I am*: and you shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses?" Mark 14:61-63.
2) Jesus was being accused of blasphemy in calling Himself the Son of the Blessed.
3) If this was not who He was, then we are still in our sins, for no impostor could have obtained *eternal redemption* for the sinner!
c. Jesus preserves the sheep. Jesus said, "I and My Father are one," John 10:30. Jesus was teaching in the temple and stated, "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life…My Father, who gave them to me, is greater than all, and no man can pluck them out of my Father's hand. My Father and I are one. Then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shown you from my Father. For which of those works do you stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself (equal) to God," John 10:27-33. TSFB.
d. Conclusion: In all these verses, the Lord declared unto the Jews His divinity as the Son of God in several ways. They could not receive it because of the hardness of their hearts, as foretold by the prophet Isaiah, as recorded in John 12:37-41. This would continue to be a struggle for these Jewish leaders, just as it is now. The hardness of heart of many today can be seen in much the same way as it was in them when Jesus spoke these words. John also mentioned that the "Scribes, Pharisees, and religious leaders believed in Jesus, but would not confess Him because they loved the praise of men more than the praise of God," John 12:42-43; John 5:43-44.
3. Next, Thomas called Him: "My *Lord*, and My *God*," John 20:28. This is the most profound announcement of the divinity of Christ by one of His disciples, who was to be an apostle. Thomas was not present during Jesus' first visit to the eleven after His resurrection. He remarks after being told by them that they had seen the Lord: "I will not believe until I have seen…of which Jesus eagerly accommodated. Now, visiting again, Thomas is present. Jesus says unto him,
a. "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto Him, My *Lord* and My *God*. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet believed," John 20:27-29.
b. The Lord provided Thomas with the proof he desired. Thomas then said: "My Lord and My God." Admitting to Him that he now believes. How much proof will it take some of these who so disbelieve in Jesus Christ's divinity and deity as the Son of the Living God? This dissertation may help some, but there will always be those, as was the case in Jesus' day, who will not believe, despite having seen.

c. If we are to wait until seeing the nail prints in His hand and the hole in His side, it will be too late on that day. The Lord declared: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me on that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity," Matthew 7:21-23; Luke 6:46; Luke 13:25-27. Jesus is here describing the judgment, and those who were standing before Him would call Him "Lord, Lord," and He would deny knowing them, even for the good works they had done. Jesus calls Himself the "Lord" of judgment, as Paul declares in Acts 17:30-31, Romans 14:9-12, and 2 Corinthians 5:10-11. Is He then Lord of the Judgment?
d. Conclusion: True faith is not due entirely to what we have seen, but to what we believe, though we have not seen. Thomas had to see to believe. He had risen. Jesus said: "Blessed are they that have not seen yet believe." The first element of faith is to believe. However, faith without action is unprofitable. James wrote: "Faith without works is dead being alone," James 2:14-24. The final element of faith is our obedience to what we have learned, as seen in Romans 1:16; Romans 10:16-17; and Romans 6:17-18.
4. Finally, Angels from heaven announced Him as Savior to Mary before her conception and to Joseph after, and to "the shepherds keeping watch over their sheep at His birth," Matthew 1:21; Luke 1:30-35; Luke 2:8-11. Matthew noted: "Now all this was done, that it might be fulfilled which was spoken of the Lord *by the prophet*, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call *his name* Emmanuel, which being interpreted, *God with us*," Matthew 1:22-23; Isaiah 7:14. *Jesus is* the Emmanuel: "Μεθ᾽ ἡμῶν ὁ θεός." Isaiah's prophecy declares Jesus as *the God* with us. So, said John, "He pitched His tent among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth," John 1:14; John 1:18. He is the "Word" that was with the "Father" in the beginning, the Son of God," John 1:34.
NOTE: [Observe that the article "*the*" precedes the name "*God*" in this sentence.] Continuing,
5. Attributes of God: God's attributes are spoken of by some as absolute, i.e., such as belong to His essence as Jehovah, Jah, etc., and relative, i.e., such as are ascribed to Him with relationship to His creation. Others distinguish them into communicable, i.e., those which can be imparted in degree to all His creation, but especially to His children: i.e., goodness, mercy, and grace, etc., and incommunicable, which cannot be so imparted: independence, immutability, immensity, and His eternal presence and existence.
C. Prominent authors and scholars. Some prominent scholars may disagree with this premise, while others continue to seek an answer. There are many resources available to the "seeker of truth" today than were available when many of these authors and scholars published their works. No one should still be in the "dark" as to the Divinity and Majesty of Christ, Matthew 17:1-9; 2 Peter 1:16; and Hebrews 1:3. Consider,
1. A.T. Robertson. There is no one more eminently qualified to consult in this matter than A.T. Robertson, as depicted in his book: "The Minister and His Greek New Testament." Still others, such as Matthew Henry, Joseph H. Thayer, and B. W. Johnson, can also shed light on this subject. We will consult them as we begin to *uncover and examine* this question in the Scriptures. He commented on John 1:1. Robertson wrote:
a. "A word should be said concerning the use and non-use of the article in John 1:1, where the author safely follows a narrow path. 'The Word was God.' If both God and Word were articular,

they would be coextensive and equally distributed and so interchangeable. However, the separate personality of the Logos is affirmed by the construction used, and Sabellianism is denied."
NOTE: Sabellianism taught Modalistic Monarchianism: i.e., "Holding that Jesus Christ was not a distinct person of the Trinity but was rather one of three successive modes or manifestations of God," Merriam-Webster Dictionary. This, of course, is not sound doctrine, 2 John 1:9.
b. He continues: "If God were articular and Logos non-articular, the affirmation would be that God was Logos, but not that the Logos was God. As it is, John asserts that in the pre-incarnate (Christ's) state, the Logos (or the Word) was God, though the Father was greater than the Son (John 14:28). The Logos (the Word) became flesh (1:14), and not the Father. However, the Incarnate Logos was really "God (the) only Begotten (Son) in the bosom of the Father," (1:18 correct text)."
c. He concludes: "In Romans 9:5, the punctuation is in dispute and the article plays no decisive part in the meaning. Westcott and Hort punctuate the sentence (so as) to make God in apposition with Christ, and as do the English Version. ["Whose are the fathers, and of whom, as concerning the flesh, *the* Christ came, who is over all, *the* God blessed forever," Romans 9:5.] This punctuation allows, Paul to apply the word God to Christ as we find it in John 1:1 and 2 Pet. 1:1 and Ti. 2:13. In Col. 1:16-17, Paul treats Christ as Creator and Upholder of the Universe," Page 67-68. (Additions are mine for clarity only.) Observe,
NOTE: [I inserted the text into this quotation. In Romans 9:5, two definite articles were not translated but were added to the text above. Review them in your Interlinear, along with John 1:13-14; John 1:1. Consider also Hebrews 1:1-3; Hebrews 3:3-6. "He that built *all things* is God."] See BLB.org, on Romans 9:5. "*The* Christ," or T-NSM; N-NSM, and "*The* God," or T-NSM; N-NSM, respectively. "Hidden things will come to light," Luke 12:2-3; Hebrews 4:13.
d. Conclusion: It was not Robertson's intent to relegate (lower) Christ's position in the Godhead, but to show that though they were equal, He voluntarily submitted Himself to the Father, as an obedient Son, to become flesh, "Who, being in *the form of God*, thought it not robbery (something to grasp) *to be equal* with God: But *made Himself* of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, *He humbled Himself*, and became *obedient unto death*, even the death of the cross. Wherefore, God also highly exalted Him, and gave Him a name which is above every name…And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Philippians 2:5-11; Hebrews 5:7-9; Matthew 26:39. Concerning Christ's divine nature,
2. Matthew Henry wrote: "Here are the two natures of Christ: His divine nature and His human nature." He begins,
a. "His divine nature: Who, being in the form of God (v. 6), partaking of the divine nature, as the eternal and only begotten Son of God. This agrees with John i. 1, In the beginning was the Word, and the Word was with God: it is of the same import with being the image of the invisible God (Col. i. 15), and the brightness of his glory, and express image of his person, Heb. i. 3. He thought it no(t) robbery to be equal with God; did not think himself guilty of any invasion of what did not belong to him, or assuming another's right. He said, I and my Father are one, John x. 30. It is the highest degree of robbery for any mere man or mere creature to pretend to be equal with God, or profess himself one with the Father. This is for a man to rob God, not in tithes and offerings, but of the rights of his Godhead, Mal. iii. 8." He continues,

b. "His human nature: He was made in the likeness of men, and found in fashion as a man. He was really and truly a man, took part of our flesh and blood, appeared in the nature and habit of man. And he voluntarily assumed human nature; it was his act, and by his consent. We cannot say that our participation in human nature is so. Herein, he emptied himself, divested himself of the honors and glories of the upper world, and his former appearance, to clothe himself with the rags of human nature. He was in all things like to us, Heb. ii. 17." He concludes,
c. "Wherefore God also hath highly exalted him. His exaltation was the reward of his humiliation. Because he humbled himself, God…highly exalted him, raised him to an exceeding height. He exalted his whole person, the human nature as well as the divine…His exaltation here is made to consist in honour and power. In honour, so he had a name above every name, a title of dignity above all the creatures, men and angels. And in power: Every knee must bow to him. The whole creation must be in subjection to him: things in heaven, and things in earth, and things under the earth, the inhabitants of heaven and earth, the living and the dead." Grand declaration,
d. "At the name of Jesus, not at the sound of the word, but the authority of Jesus, all should pay a solemn homage. And that every tongue should confess that Jesus Christ is Lord—every nation and language should publicly own the universal empire of the exalted Redeemer, and that all power in heaven and earth is given to him, Matt. xxviii. 18. Observe the vast extent of the kingdom of Christ; it reaches to heaven and earth, and to all the creatures in each, to angels as well as men, and the dead as well as the living. —To the glory of God, the Father. It is to the glory of God the Father to confess that Jesus Christ is Lord; for it is his will that all men should honour the Son as they honour the Father, John v. 23. Whatever respect is paid to Christ redounds to the honour of the Father. He who receiveth me receiveth him who sent me, Matt. x. 40," Pages 1050–1051.
3. B. W. Johnson. He wrote concerning Peter's preaching of the resurrection of Christ. Observe, "God had promised to David that Christ should sit on his throne. See 2 Sam. 7:11–16; Psa. 89:3, 4, 35, 37; 132:11. This Jesus hath God raised. David foretold it; we are all witnesses to it. There were, including himself, at least twelve witnesses there who had seen the risen Lord again and again. …Christ has been exalted…to a heavenly throne. He hath shed forth this, which ye now see and hear. The supernatural marvels of this wonderful day were a testament to Christ's exaltation. He had shed them forth. Peter now shows that David had foretold the exaltation of Christ. David … saith, Psa. 110:1. Jesus (Matt. 22:43, 44) quotes the same passage and applies it to Himself. The Lord God, the Father. Said: To My Lord, Christ Jesus. Sit thou on my right hand. To sit at the right hand implies participation in the Supreme Government. Until I make, etc. When the work of the Mediator is ended and all are conquered to Christ, then all power is given up to the Father. See 1 Cor. 15:23-28. Therefore, let all the house of Israel know, etc. This is the grand climax, the conclusion to which the whole discourse had been directed. Upon hearing this, a convincing demonstration supports the conclusion. Before Peter began to speak, they did not understand the signs, but now it was clear to them that they had rejected and crucified the Lord, and it pricked their heart. Convicted of their sins and pierced with sorrow. They believed Peter's affirmation; their faith revealed their sin in rejecting Christ. Overwhelmed with sorrow, they ask, What shall we do? Is there any way that such sinners can be pardoned?" Pages 298-299. Peter provides the answer in Acts 2:38-41. (Additions are for explanation only.) Quotation shortened for brevity.
4. Richard C. Trench. Discusses the proper use of the word "Godhead" in the New Testament. In his book, "Trench's Synonyms," he describes it in this manner,

a. "ii. θειότης, θεότης. Neither of these words occurs more than once in the N. T.; θειότης only at Rom. 1:20 (and once in the Apocrypha, Wisd. 18:9); θεότης at Col. 2:9. We have rendered both by 'Godhead;' yet they must not be regarded as identical in meaning, nor even as two different forms of the same word, which in process of time have separated off from one another, and acquired different shades (levels) of significance." On the contrary,
1) "There is a fundamental distinction between them, and one which grounds itself on their different derivations; θεότης being from Θεός, and θειότης, not from τὸ θεῖον, which is nearly, though not reasonably, equivalent to Θεός, but from the adjective θεῖος."
2) "It may be observed, in conclusion, that whether this distinction was intended, as I am fully persuaded it was, by St. Paul or not, it established itself in the later theological language of the Church —the Greek Fathers using never θειότης, but always θεότης, as alone adequately expressing the essential Godhead of the Three several Persons in the Holy Trinity," Pages 7-8.
Reference: Synonyms of The New Testament, by Richard Chenevix Trench, D.D., Archbishop, Twelfth Edition, Corrected and Improved, London, Kegan Paul, Trench, Trubner, & CO. Ltd., 1894. We thank Richard Trench for this explanation of the term "Godhead" as it applies to Christ.
The beloved Apostle Paul wrote extensively about the deity and divinity of Christ. Observe,
b. "For the invisible things of Him from the creation of the world are seen being understood by the things that are made, *even* His eternal power and *Godhead*; that they are without excuse," Romans 1:20. (Strong's G2305.)
c. "For in Him dwelleth all the fulness of the Godhead bodily," Colossians 2:9. (Strong's G2320.)
d. Luke wrote: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device," Acts 17:29. In this passage of scripture, Godhead is: "θεῖος theîos, thi'-os; from G2316; godlike (neuter as noun, divinity): —divine, godhead." (Strong's G2304.) [References to Strong's G-Numbers are mine.]
e. Conclusion: The proper name "God" bears specific divine characteristics along with its name. We have already observed this in our review of the scriptures concerning Christ's "Godship," or the Greek word "Godhead," which is θειότης, -ητος, ἡ, meaning having divinity or a divine nature. It appears that only Paul and Luke used this word to describe the Unity of God, who is Father, Son, and Holy Spirit, as in Matthew 28:18-20. See also Ephesians 4:4-6; John 20:17; Malachi 2:10; Matthew 6:9. [The Father, our Father, one God and Father]. Jesus is God, but not the Father!
5. Benjamin B. Warfield makes this final observation. "The distinction is not that theotes refers to the essence and theiotes to the attributes; we cannot separate the essence and the attributes. Where the essence is, there the attributes are; they are merely the determinants of the essence. And where the attributes are, there the essence is…The distinction is that *theotes* emphasizes that it is the highest stretch of Divinity which is in question, while *theiotes* might be taken as referring to Deity at a lower level. It is not merely such divinity as is shared by all the gods many and lords many of the heathen world, to which "heroes" might aspire, and "demons" attain, all the plenitude of which dwells in Christ as incarnate; but that Deity which is peculiar to the high gods; or, since Paul is writing out of a monotheistic consciousness, that Deity which is the Supreme God alone. All the fullness of the supreme Deity dwells in Christ bodily. There is nothing in God that is over all which is not in Christ. Probably no better rendering of this idea is afforded by our modern English than the term "Godhead," in which the qualitative notion still lurks, though somewhat obscured behind the individualizing implication, and which in any event emphasizes precisely what Paul wishes here to assert-that all that enters into the conception of God, and makes God

what we mean by the term "God," dwells in Christ, and is manifested in Him in connection with a bodily organism (His heavenly body)," ISBE. (Addition mine, see 1 Corinthians 15:42-49.)
Reference: International Standard Bible Encyclopaedia, "Godhead." Moving now to a few more,
D. Dictionaries, Lexicons, and Commentaries. The Lord Jesus Christ is or is not "God," because someone says he is or is not God. He is God because *He has exhibited* all the attributes of God while He was on earth, completing His Father's work of redemption. He was God with us! In human form, not in a divine form as He was while with the Father in heaven. Consider,
1. The Lexicon Form. A point to be made first is that proper names, nouns, pronouns, and adjectives listed in the references below are placed in a specific order: Nom, Masc. Θεός, ὁ, then Nom. Fem Θεοῦ, ἡ, then any other cases with their respective articles. These entries list the inflection, case, number, and gender of the Greek words. "God" has a Strong's G-number of 2316, which does not always appear in such listings. Observe,
a. God is listed, Θεός, Θεοῦ, ὁ and ἡ, vocative θῇ, once in the N. T. This order is called "The Lexicon Form" by many Grammarians. We will refer to "reflections," "roots," and "declensions" later in the dissertation. Is Jesus God, Lord, and Savior?
b. The term "*My God, My God*" is mentioned in Matthew 27:46. It was the cry of the Lord unto His Father during His crucifixion. Jesus tells Mary, "Touch me not, for I am not yet ascended to *my Father*: but go to my brethren, and say unto them, I ascend unto *my Father, and your Father*; and *to my God, and your God*," John 20:17. Thomas called the risen Christ: "*My Lord, and My God*," John 20:28. In order,
c. To settle this argument, we must rely on a fuller discussion of the scriptures concerning them. We cannot rely on our innate understanding of this question. We must trust what He says about Himself and what the apostles, including Paul, Peter, and others, wrote regarding these divine truths. We will begin by reviewing some reputable dictionaries and lexicons to see what they have recorded about Jesus Christ being "God!" Here are some authorities we can rely on for how they have listed the proper name "God" in their works. Observe,
2. W. E. Vine's Greek Grammar and Dictionary. Lists, "THEOS, in the polytheism of the Greeks, denoted a god or deity, e.g., Acts 14:11, 19:26; 28:6; 1 Cor 8:5, Etc. (B) (a) Hence, the word was appropriated by Jews and retained by Christians to denote the one true God… In the N.T., these and all other Divine attributes are predicated of Him. To Him ascribed, e.g., His unity, or monism …self-existence…immutability…eternity…universality…almighty power…infinite knowledge …creative power…absolute holiness…righteousness …faithfulness, Etc. (b) The divine attributes are likewise indicated or (definitely) predicated of Christ…(c) Also of the Holy Spirit…(d) Theos is used (1) with the definite article, (2) without (i.e., as an anarthrous noun). The English may or may not need the article in translation. Nevertheless, that point cuts no figure in the Greek idiom…Thus, in Acts 27:23 ('the God whose I am,' R.V.), the article points out the special God whom Paul is, and to be preserved in English. In the very next verse (*ho theos*), we in English do not need the article (A. T. Robertson, Gram. Of Greek, N. T., p. 758)," Page 160.
NOTE: [The *article and noun* are present in the Greek, "ὁ θεὸς," in Acts 27:24. See BLB.org, and EGNT on page 398.] REF. See References.
Reference: W. E. Vine's Greek Grammar and Dictionary, W. E. Vine, M.A., published by Thomas Nelson, Nashville, TN, Copyright 2012.
3. William D. Mounce. Lists, "θεός, -ῦ, ὁ God, god," Page 487.

Reference: Basics of Biblical Greek Grammar, Fourth Edition, by William D. Mounce, Zondervan Academics.com, Grand Rapids, MI, Copyright 1993, 2003, 2009, and 2019.
4. BLB.org, Strongs G2316. Lists, "Θεός, Θεοῦ, ὁ and ἡ, vocative θῇ, once in the N.T., Matthew 27:46. A general appellation of deities or divinities: Acts 28:6; 1 Corinthians 8:4; 2 Thessalonians 2:4; once ἡ Θεός," Acts 19:37. BLB.org.
Reference: The BlueLetterBible.org, (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, © 2022, by the Blue Letter Bible.
5. Thayer's Greek Lexicon. Lists, "Θεός, οῦ, ὁ and ἡ, vocative θῇ, once in the N. T., Matthew 27:46. A general appellation of deities or divinities: Acts 28:6; 1 Corinthians 8:4; 2 Thessalonians 2:4," Page 287.
a. Thayer's lexicon lists *God* as nom, Θεός, ὁ, gen, οῦ, and ἡ, vocative θῇ.
b. You may have noticed that BLB.org and Thayer's Greek Lexicon are the same.
c. The BLB.org has utilized these works in their Application for research into the Holy Scriptures. Reference**:** Thayer's Greek-English Lexicon of the New Testament, by Joseph H. Thayer, Published by Hendrickson Publishers, Seventeenth Printing, December 2024, P.O. Box 3473, Peabody, MA 01961.
6. Lindell & Scott's Lexicon. Lists, "ΘΕΟΣ, ὁ, Lat. DEUS, God: in Homer, either God, as, Θεὸς δώσει God will grant; or, θεός Tis a god, some particular god; later the Deity, like τὸ θεῖον σὺν θεῷ, σὺν θεοῖς, οὐκ ἄνευθε θεοῦ, Lat. non sine diis, by the will of God; ὑπὲρ θεόν against bis will: —as an oath, πρὸς θεῶν by the gods, in God's name. II. Fem. θεός, for θεά, θέαινα, a goddess: esp. in Att. phrase τὼ θεώ the two goddesses, i. e. Ceres and Proserpine. III. as Adj. in Comp θεώτερος more divine," Page 315. I would not spend too much time attempting to determine all the references in this quotation. You should concentrate on *the order* in which the entry is listed in each author's work.
Reference: A Lexicon, Abridged from Liddell and Scott's Greek-English Lexicon, by John Johnson, Oxford at the Clarendon Press, Toronto, Melbourne, Bombay, Humphrey Milford, Impression of 1944. Wrapping up, let us consider one more reference. That is,
7. John Wycliffe's Commentary. Comments on John 1:1, which are worthy of noting. He penned:
a. First, The Pre-existent Logos. "The Word was God," John 1:1. "In John's day, all classes of readers would have understood its suitability here, where revelation is the keynote…A unique feature is that the Logos is also the Son of the Father, who became incarnate to reveal God fully (1:14, 18). The Pre-existent Logos. 1:1, 2. The beginning of the Gospel (cf. Mk 1:1) is tied to the beginning of creation (Gen 1:1) and extends beyond it to a glimpse of the Godhead, before the world was (cf. Jn 17:5). The Word did not become; He was. God suggests both *equality* and *association*. The Word was God (deity) without confusion of the persons," Page 279.
b. Second, Thomas the doubter. "My Lord, and My God," John 20:28. A week later, with conditions the same as before, including the shut doors, Jesus came a second time and with the same greeting of Peace…By his very language, the Lord revealed that he knew what Thomas had asserted. Therefore, he must have been alive when the doubting apostle spoke those words about the hands and the side…His misgivings…removed; Thomas rose to a mighty declaration of faith in response to Jesus' challenge. 'My Lord and my God.' He knew he was in the presence of (a) (Deity)…Because thou hast seen me. There is nothing to demonstrate that Thomas touched the Saviour. The sight of him had been enough. But what about the multitudes who would not have

this opportunity of sight? A blessing is pronounced on those who dare to make the venture of faith (cf. 1 Pet 1:8)," Page 374. (Insertion of capital (D) in deity is mine.)
c. Conclusion. Wycliffe had no problem associating Christ with God in John 1:1, and Christ with Lord and God in John 20:28. Early writers found no fault in these passages of Scripture!
Reference: "The New Testament and Wycliffe Bible Commentary," by Moody Monthly, The Iversen-Norman Association, New York, Copyright 1971.
Let us end our discussion at this point in the dissertation with Paul's words regarding:
8. The Mystery of Godliness. He noted: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory," 1 Timothy 3:16. This scripture outlines for us the "mystery of godliness." The beloved apostle Paul said it best in his first Letter to Timothy. What is the mystery of godliness? It is Christ, and *these six things* concerning Him, which make up the mystery of godliness regarding the only-begotten Son of God. Observe,
a. God was manifest in the flesh. This affirms that he is God, the eternal Word made flesh. First, when God determined to be manifested (revealed or shown) to man, He was pleased to manifest Himself in the incarnation of his only-begotten Son: "The Word was made flesh," John 1:14; Philippians 2:5-8. Jesus said, "He that has seen me, has seen *the Father*," John 14:9; 2 Corinthians 4:6; Hebrews 1:3. What we see and read in the Life of Christ is a direct reflection of His Father!
1) He who was manifest in flesh was God, totally and completely. God by design, nature, and divinity. He was manifest in flesh, "being found fashioned as a man," Philippians 2:8. As the "Son of man" who "came not to be ministered unto, but to minister, and to give his life a ransom for many," Matthew 20:28. Jesus was given "the authority to forgive sins," Mark 2:10. He kept the "Father's commandments: what He should say and do," John 15:10; John 12:49; John 14:31.
ILLUSTRATION: Jesus heals the man with palsy, Mark 2:1-12.
2) He came to reveal the "truth which is after godliness," Titus 1:1-3. Notice how Paul outlines this significant truth to Titus. He says this truth was:
a) Conceived by God from the foundation of the world. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began," Titus 1:1-2.
b) Commissioned by God to be preached. "But hath in due times manifested His word through preaching," Titus 1:3a. Preaching of the grace of God that bringeth salvation to all men hath appeared, Titus 2:11-12.
c) Committed by God unto him (Paul and others). "Which is committed unto me according to the commandment of God our Saviour," Titus 1:3b. Revealed unto us by Christ Jesus our Saviour:
i) "That we might adorn the doctrine of God our Saviour in all things," Titus 2:10.
ii) "Looking for the blessed hope, and glorious appearing of the great God and Saviour Jesus Christ," Titus 2:13-15. But after the kindness and love of God,
iii) "Our Saviour toward man (all men) hath appeared, Not by works of righteousness which we have done…He shed abundantly on us through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of eternal life," Titus 3:4-7. TSFB!
d) Paul speaks of this same grace to the Roman saints as the "revelation of the mystery, which was kept secret since the world began," Romans 16:25-27. Reveal unto His (Christ's) holy apostles and prophets by the Spirit, Ephesians 3:1-7.

e) This is also Paul's discussion with Timothy regarding the "Wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," 1 Timothy 6:3.
b. Justified by the Spirit. Whereas he was reproached as a sinner and killed as a malefactor, he was raised from among the dead *by the* Spirit.
1) "He was made sin for us, and was delivered for our offenses; but, being raised again, he was justified in the Spirit; that is, his sacrifice was accepted, and he rose again for our justification, as he was delivered for our offenses," Romans 4:24-25. "God was in Christ, reconciling the world unto Himself," 2 Corinthians 5:17-21.
2) "He was put to death in the flesh, but quickened *by the* Spirit," 1 Peter 3:18.
3) "Forasmuch as the children are partakers of flesh and blood, He also likewise took part of the same," Hebrews 2:14. He "Was in all points tempted like as we, yet without sin," Hebrews 4:15.
c. Angels saw him. They worshipped Him; attended to his incarnation, his temptation, his agony, his death, his resurrection, and his ascension, Matthew 2:11-15; 4:1-11; Luke 22:43; Matthew 28:2; John 20:11-12; Acts 1:9-11; and Hebrews 1:1-8. This was due to his glory and honor, which shows what a position he held in heaven; angels ministered to him, worshipped Him, for he is the Lord of angels, and "the King of kings, and Lord of lords," Revelation 19:16; Hebrews 1:6. This authority and position is given unto Jesus Christ, our Lord and Savior! 1 Timothy 6:13-16.
d. Preached unto the Gentiles. This is an excellent part of the mystery of godliness, that Christ was offered to the Gentiles a Redeemer and Saviour; whereas, before, salvation was of the Jews, John 4:22. The partition wall was now taken down, and the Gentiles were taken in by adoption. "I have set thee to be a light of the Gentiles," Acts 13:47; Galatians 4:4-7; Ephesians 2:11-22.
1) First, Paul was the apostle sent "unto the heathen – Gentiles," Galatians 2:7-10. Notice Paul again: "Unto me, who am less than the least of all the saints, is this grace given, that I should preach among *the Gentiles* the unsearchable riches of Christ," Ephesians 3:8.
2) Further, the Lord speaks to Ananias, regarding the Gentiles and Paul's ordained work among them, Acts 9:15-16. The Lord told Ananias, "For he is a chosen vessel unto me," Acts 9:15.
3) Finally, Paul's defense of his preaching to the Gentiles, before Nero's throne at Rome, 2 Timothy 4:16-18. Behold, "thou shalt bear witness of me in Rome," Acts 23:11; Acts 19:21; Acts 28:30-31.
e. Believed in the world. Many of the Gentiles welcomed the gospel, which the Jews rejected; Romans 1:16. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed," Acts 13:48; Romans 15:9-12.
f. Received up into glory. He was received up into glory in His ascension. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. Moreover, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, You men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven," Acts 1:9-11. See also 1 Thessalonians 4:13-18. Is He God? Yes, God was manifest in the flesh…received up into glory," 1 Timothy 3:16. Unfortunately, there is still some controversy about this great mystery of godliness. Let us consider one passage of Scripture that some have used to deny Christ's divinity and glory as the Son of God: John 17:1-5; John 17:22-26. This spake Jesus in His prayer to *the Father*, who had *sent Him* into the world. Now, let us look at a passage of scripture to affirm Christ's "Godship!" Observe,
E. Textual examination and exegesis. This text has given rise to disputes among scholars and authors, specifically regarding whether Jesus Christ is considered God in many New Testament

references to Him as such, as we have seen already in the scriptures mentioned earlier in this dissertation. Now it is time to apply what we have learned through Greek Parsing to settle the matter at hand. We will proceed in the same manner as illustrated above. Our next work will be Titus 2:13. Before you begin, please:
NOTE: Open the BLB.org application and pull up this verse for your viewing (Titus 2:13).
1. We will focus on this sentence to illustrate the use of the definite article, proper names, and nouns. We will review the sentence in English and then in Greek. Consider the sentence,
a. First in English: "The glorious appearing of *the* great God and Savior our Jesus Christ," Titus 2:13. EGNT, TR, Page 556.
b. Next, in Greek: "ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ."
c. Finally, in Greek Parsing: "The glorious appearing (of):"

The	great	God	and	Savior	our	Jesus	Christ
τοῦ	μέγαλου	θεόῦ	καί	σωτῆρος	ἡμῶν	Ἰησοῦ	Χριστοῦ
T-GSM	A-GSM	N-GSM	CONJ	N-GSM	P-1GP	N-GSM	N-GSM

2. Examination of the text. Observe that definite articles, proper names, pronouns, and the adjective are in the GSM-case ending. GSM – means Genitive, Singular, Masculine. Recall,
NOTE: Proper names, nouns, etc., *should be* in the NSM-case ending. Observe also that "great, God, Savior, and Jesus Christ" are all in the Genitive Case. However, they should be in the Nominative case, i.e., "ό," and case endings, "ς," "ός," and "ήρ," in Greek. The word "of" is absent in the Greek; this *preposition* changes the subject from the N-case to the G-case. The preposition "of" is added when required to show description, relationship, or *possession* by translators to any given text [Titus 2:13]. It is absent in the text. It was not required. Rather "ό" or "the" T-NSM.
NOTE: Referring to μέγας, and Θεός, in Titus 2:13. Thayer's Greek Lexicon: See "2. Predicated of rank, as belonging to: a. persons, eminent for ability, virtue, authority, power; as God, and sacred personages: Θεός, Titus 2:13." Strong's Definition: μέγας mégas**,** meg'-as, G3173. Notice also, μέγας is an *adjective*, or A-NSM. See also 1 Timothy 6:6 in BLB.org.
NOTE: Referring to Θεός' Inflection: Θεός, Root: Θεός, Strong's G-2316, or N-NSM about *God* in Titus 2:13. Therefore, the Great God should appear as: "ό μέγας Θεός." See also Acts 27:24, or "ὁ," Inflection: "ὁ" Root: "ὁ," and "θεός" Inflection: "θεός," Root: "θεός" or T-NSM and N-NSM, respectively. See BLB.org. Let us continue,
a. If you are again confused and have not yet done so, please open the BLB.org App and enter the text (Titus 2) into the search window. Once it opens, locate verse 13, click on Tools, and the verse will open in the Interlinear View.
b. You will be able to view the text in Greek under 'Textus Receptus' at the top of this screen. Move to the right of the page, and you will see the Parsing [?] tab. The last line in this exercise above: c. Greek Parsing, in the panel, should correspond to the button under the Parsing tab for Titus 2:13 Interlinear.
c. Locate and review the Parsing code for each English word in this panel for similarity.
d. According to Sharp's Rule, the same person mentioned in this text shares the same deity or divine qualities as God and Savior. Both are proper names or nouns, separated by the conjunction "*kai*" or "and."
1) Notice both English and Greek translations of the words in their panels.
2) You might want to review all the listings for each word in their panels.
3) Do not click on them at this time; review them to become familiar with the Application.

4) Move to the far right of the screen and locate the Parsing [?] tab.
5) You can view each word in the panel above on the Parsing tab.
e. They should be in the same form, T-NSM, N-NSM, etc. Please note that there may be some differences. [What you are witnessing is how the Greek Words have been listed in their case, number, and gender.] You have just conducted another review of Greek Parsing. You will return to this Application a few more times while reading and studying this dissertation.
3. Exegesis of the text. You have had sufficient instruction on how to consider the construction of the text for any missing and displaced articles, and any proper name or noun that does not appear in their proper case endings. Here is our analysis of Titus 2:13.
a. Text again: "τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ," Titus 2:13. EGNT, TR, Page 556.
1) Definite article: should be "ὁ," | *ho or the,* rather than "τοῦ." It should be replaced.
2) Nouns "θεὸῦ, σωτῆρος, Ἰησοῦ, Χριστοῦ" | should be *theos, sōtēros, iēsous, christos.*
3) Preposition/pronoun: "of ὁ" or "of *the*," and "ἡμῶν" or "*our*." [Greek word for "of."]
4) *Copulative* conjunction: "*Kai*" or "*and*."
b. Analysis: The sentence should read: "The great God and Savior Jesus Christ."
1) The definite article will be "ὁ" in the Nominative Case.
2) The adjective "great" or "*μέγας*" should be in the Nominative Case. [See 1 Timothy 6:6].
3) The proper name "θεὸς," or "God," will take the Nominative Case.
4) The proper name "Savior" or "*σωτῆρ*" will be in the Nominative Case. Both God and Savior are connected by the conjunction "kai," making both equal. [Refer to Sharp's Rule.]
NOTE: [See TR and NT Greek Manuscript 1992, Image 158]. See References.
5) The personal pronoun "our" is in the Genitive case plural.
6) The proper name "Jesus Christ" or "Ἰησοῦ Χριστοῦ" will also be in the Nominative Case.
c. The adjectives, proper names, and nouns should agree in case, number, and gender.
4. Textual corrections according to Sharp's Rule, and rules of definite articles and case endings.
a. Text in English: "The glorious appearing of *the* great God and Savior, our Jesus Christ," Titus 2:13.
b. Text in Greek: "ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ."
c. Greek Parsing, "The glorious appearing (of) our:"

The	great	God	and	Savior	Jesus	Christ
ὁ	*μέγας*	θεὸς	καί	*σωτῆρ*	Ἰησος	Χριστος
T-NSM	A-NSM	N-NSM	CONJ	N-NSM	N-NSM	N-NSM

1) The definite article is "ὁ" and takes the Nominative Case.
2) The adjective "great" or "*μέγας*" is in the Nominative Case. [See 1 Timothy 6:6].
3) The proper name "θεὸς," or "God," assumes the Nominative Case.
4) The proper name "Savior" or "*σωτῆρ*" properly declined takes the Nominative Case. Both God and Savior are connected by the conjunction "kai," making both equal. [Refer to Sharp's Rule.] We will discuss how "*σωτῆρ*" declines in point three later in the dissertation. Stay with me, please!
NOTE: [See TR and NT Greek Manuscript 1992, Image 158]. See References.
5) The personal noun "our" is in the first-person genitive plural. Note: First-person possessive pronouns identify something that belongs to you or us; they are mine when (i.e., singular) and ours (i.e., plural) at the "glorious appearing "of our" great God and Savior Jesus Christ.

NOTE: The preposition "of" added by the translators could have been joined with "our," P-1GP, being a pronoun, first person, Genitive plural, referring to Jesus Christ.
6) The proper name "Jesus Christ" or "Ἰησος Χριστος" will take the Nominative Case.
d. This rendering of the text shows that God and Savior are the same person. Recall,
e. When two singular nouns or proper names are joined by *καὶ* (*and*): 1) If both have the article, the reference is to two separate people. 2) If only the first of two singular nouns has the article, they are referring to the same person. (The *Granville Sharp's Rule*.)
1) The definite article is absent in the New Testament English-Greek Interlinear in many places, where it is required in English and other languages, especially in prepositional phrases.
2) We will refer to *Granville Sharp's Rule* throughout the remaining parts of this dissertation. There are numerous passages in the New Testament where this rule applies. Time does not permit us to discuss all of them. You should, however, continue your study and practice in the Art of Greek Parsing.
NOTE: Download our lesson "The Art of Greek Parsing" from sermonCentral.com by Ron Freeman. It discusses this Art with other exercises.
3) With these corrections included in our revisions. We are now ready to proceed to discuss point two of this dissertation.

II JESUS CHRIST IS LORD

A. Definition. Again, we sought out the definition of *the Lord* from several sources. Here is the clearest I was able to locate: "ὁ Κύριος = Hebr. JEHOVAH, THE LORD: in N.T., of CHRIST. Hence, κῡριότης, ητος, ἡ, power, rule, dominion." Used in the New Testament, referring to Jesus Christ as Lord. More on this definition later in the dissertation. For now,
1. Jesus Christ is Lord. Jesus Christ is referred to as "Lord" in many passages of Scripture in both the Old and New Testaments. Recall,
a. Thomas acclaimed: "My *Lord*, and My *God*," John 20:28. Jesus said to him: "Because you have seen you believe, but blessed are those who believe and have not seen," John 20:29.
b. Much of the disagreement among many into the "Mystery of Godliness" comes from either mis- or disinformation by religious authors and scholars. Textual Criticism over the past 100 years has emerged due to the *uncovering and discovery* of more information regarding the *authenticity* of the New Testament. This, in itself, has enabled men and women to better "understand and rightly divide the word of truth," Luke 24:44-45; 2 Timothy 2:15.
NOTE: Download our Lesson "Divine Revelation and Inspiration" from SermonCentral.com by Ron Freeman, Evangelist. It discusses the translation process and probable errors made by translators.
c. Those still left behind are many *who will not* "study for themselves" the sacred scriptures as these mentioned above did during their lifetime. Sadly, the exact old verbiage is written and rewritten merely to achieve the endorsements of colleagues, rather than "standing for the truth," thereby leaving many of these doctrinal questions unanswered and unsettled. In this work, we have taken a stand for truth! That is to know Him as Paul, "I count all things but loss for the excellency of *the knowledge of Christ Jesus my Lord*: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through *the faith of Christ*, the righteousness which is *of God* by faith," Philippians 3:8-9. Paul did not rely on his righteousness, but on Christ!

2. The prophetic scriptures. There are many references to *the Lord* and the coming Messiah in the Old Testament that were prophetic utterances of the Lord Jesus Christ. Please do not forget, the 4 Gospels are references to the fulfillment of many O.T. prophecies of Jesus Christ as Lord and Savior. We witnessed His works throughout the gospels. His coming, works, suffering, death, burial, and resurrection were the fulfillment of the Messiah's coming as the Savior of the world, Isaiah 53. Here are a few prophecies that foretold His coming. Observe,
a. David's mention of him. He wrote: "[[A Psalm of David.]] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies," Psalms 110:1-2.
b. Isaiah's prophecy of the Messiah. He inscribed: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it,"* Isaiah 40:3-5.
c. Jeremiah penned: "Behold, the days come, saith the LORD, that I will perform that good thing, which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the* name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel," Jeremiah 33:14-17; Jeremiah 23:6. Jeremiah's prophecy was concerning David's Kingdom. He concludes with: "For thus saith the LORD, David shall never want (for) a man to sit upon the throne of the house of Israel," Jeremiah 33:17.
d. Daniel inscribed: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever," Daniel 2:44. And, "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Moreover, he was given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Daniel 7:13-14.
e. These scriptures announce the coming of the Kingdom of God. The kingdom Daniel writes about was given to the Lord, after He had return to heaven to "sit down on David's throne" as "King of kings, and Lord of lord," that all dominions might serve and obey Him," Daniel 7:27. He now sits as "the Son of Man" and the "Son of God," to represent both man and God, as the "one mediator between God and men," 1 Timothy 2:1-6. Now, let us look at the fulfillment of these remarkable prophecies in the New Testament. Consider,
3. New Testament fulfillment. Here is the fulfillment of the prophecies mentioned by David and other prophets concerning the Lord. They are presented to show how the apostles and early saints viewed the "Lordship" of Jesus Christ. Observe,
a. David's prophecy fulfilled. Jesus announces it first. David's prophecy concerning Christ as Lord and sitting at the right hand of God as Savior on David's throne. The Lord Himself announced it. Observe,

ILLUSTRATION: Jesus asked the Pharisees, a group of religious rulers gathered together, to question Him. "What think ye of Christ? Saying: Whose Son is he, the Messiah?" They said: "The Son of David." Jesus, quoting the Psalms, "He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then calls him Lord, how is he, his son? And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more questions," Matthew 22:42-46. Therefore, if David calls Him Lord, He could not be David's Son? I present the same questions to our disbelievers today? I suspect the same dilemma will face them, too!
1) Luke wrote: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2:11.
2) John wrote: "You call me Master and Lord: and you say well; for *so* I am," John 13:13. Thomas confessed: "And Thomas answered and said unto him, My Lord and my God," John 20:28.
3) Peter preached on Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:36; Acts 10:36. He mentions as well David: "Therefore, being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise Christ to sit on His throne," Acts 2:30-35; Romans 1:1-7. Christ was raised to sit! Sit where? On David's throne!
b. Isaiah's prophecy fulfilled. Matthew wrote: "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare you the way of the Lord, make his path straight," Matthew 3:1-3; Isaiah 40:3-5. John the Baptist was that voice crying in the wilderness as foretold by Isaiah. Jesus was the Lord of Isaiah's prophecy!
c. Jeremiah's prophecy fulfilled. Recall that we mentioned Jeremiah's prophecies were those that spoke of the coming kingdom of David. Mark wrote: "Now, after that John was put in prison, Jesus came preaching the gospel of the kingdom of God. And saying, the time is fulfilled, and the kingdom of God is at hand (near), repent ye, and believe the gospel," Mark 1:14-15.
NOTE: We have discussed the kingdom of God in a sermon: "Thy Kingdom Come!" You can download this lesson from SermonCentral.com by Ron Freeman, Evangelist. Notice,
1) John wrote of Christ's judgment, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which sent him…For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man," John 5:22-27. TSFB.
2) Paul on Mars Hill: "The time of this ignorance God winked at, but now commandeth all men to repent…Because he hath appointed a day, in which He will judge the world in righteousness by that *man* whom he hath ordained, whereof He hath given assurance unto all *men*, in that He hath raised Him (Christ) from the dead," Acts 17:30-31.
3) The righteousness of God. Paul wrote: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Corinthians 1:30. We are made righteous because of Him: "For he (God) hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in Him," 2 Corinthians 5:21; Romans 3:24-26. Therefore, "That you put on the new man, which after God is created in righteousness and true holiness," Ephesians 4:22-24. TSFB. These scriptures attribute the righteousness of Jeremiah's

prophecies to Jesus Christ, who God hath made to be wisdom, righteousness, sanctification, and redemption for us, that we may be made the righteousness of God in Him.
d. Daniel's prophecy fulfilled.
1) Angel's visit to Mary. Luke wrote: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. Moreover, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," Luke 2:30-33. Sounds like Daniel's prophecy to me!
2) Jesus' mention of it. Matthew penned: "From that time Jesus began to preach, and to say, Repent: For the kingdom of heaven is at hand," Matthew 4:17. The kingdom of heaven, and the kingdom of God, are synonymous. See Matthew 10:1-7; Luke 10:1-9; John 3:1-7.
a) Mark and Matthew stated the kingdom promised by Daniel was "at hand," nigh, or imminent of being established. See also Mark 9:1 and Colossians 1:13.
b) The kingdom of God came on the first Pentecost, following Christ's death, burial, resurrection, and ascension into heaven, as described in Luke 24:44-47; Acts 1:9-11; and Acts 2:1-14.
c) Those "saved, converted, and born anew" are promised an entrance into the kingdom of God, Matthew 19:23-26; Matthew 18:3; and John 3:3-5.
d) There will be no kingdom established at Christ's second advent. Seek now the "kingdom of God and all His righteousness," Matthew 6:33. Regarding Christ's kingdom and reign. Notice,
3) Paul's message to Corinth. He inscribed: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Every man in his (own) order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till he hath put all enemies under His feet. The last enemy that shall be destroyed is death," 1 Corinthians 15:20-26.
4) The Lord was to establish His kingdom and sit on David's throne. Peter said, "Jesus was raised to sit on David's throne." He also declared Him: "Lord and Christ" on the Day of Pentecost, Acts 2:30-36. Observe,
a) That means after His death, burial, resurrection, and ascension into heaven, He received His kingdom, sat down on David's throne, and began His reign over all the nations, principalities, and powers, as King of kings, and Lord of lords, and shall continue His reign until He returns.
b) He will then put an end to death, and raise all those that sleep (the living and the dead). That will be the End. Or the last day! He will then,
c) Deliver up the kingdom to God, and put down all rule, authority, and power. This means that the kingdom of God has already been established, and all who obey the gospel of Christ are made subjects to it. One has entrance into the "kingdom of God" by "being born anew." This was His message to Nicodemus in John 3:3-5. See also 1 Peter 1:22-23; Ephesians 1:13-14.
e. Conclusion: Paul wrote much about Jesus Christ, as Lord and Savior. Observe,
1) To Rome, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart… For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jews and the Greeks: for the same Lord over all is rich unto all that call upon Him.

For whosoever shall call upon the name of the Lord shall be saved…But they have not all obeyed the gospel…So, then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world," Romans 10:9-18. TSFB. See also Colossians 1:25-29.
2) To Rome again, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Romans 14:9-11.
3) To Corinth, "But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him," 1 Corinthians 8:6.
4) To Corinth again, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say Jesus is the Lord, but by the Holy Ghost," 1 Corinthians 12:3. Paul's meaning: "Only from what the Holy Spirit has revealed in the holy scriptures!" He is teaching you now of the Lord's majesty and glory.
e. Conclusion: Paul had a clear revelation of the divinity and glory of Jesus Christ as Lord. He claims Him as Lord or Savior in all of his Epistles unto the saints. Time would escape us if we were to mention every passage of Scripture where He addresses Christ Jesus as Lord or God. His most profound work was his Letter to Ephesus. Twenty-five times he mentions the Lord, Jesus Christ, our Lord, or the Lord Jesus Christ. Always in the highest order and majesty, i.e., to Him, in Him, of Him, unto Him, and from Him that: "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen," Ephesians 6:24.
B. Jesus Christ is Lord. There is a divine truth: "That Jesus Christ is declared to be *the Lord* by many passages of Scripture in the Old and New Testaments. Thomas, that doubter of His resurrection in his moment of revelation, declared Jesus to be: "My *Lord*, and My *God*," John 20:28. Jesus said to him: "Because you have seen you believe, but blessed are those who believe and have not seen," John 20:29. If this is not true, then Jesus was a fraud, and an impostor. God forbid.
1. Much of the disagreement among many about the "Mystery of Christ" comes from either mis- or disinformation by religious authors and scholars. Textual Criticism has emerged over the past 100 years due to the *uncovering and discovery* of more information regarding the New Testament.
2. Those still left behind are many *who will not* "study for themselves" the sacred scriptures as these mentioned above did during their lifetime. In this work, we have taken a stand for truth! I pray you are ready: "*To buy the truth, and sell it not*," as the wise man Solomon yet encourages, Proverbs 23:23. Observe again,
3. The Sharp's Rule: "He (Sharp) laid down a 'rule' (p. 3) which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle: When the copulative (*kai* or and) (connects two nouns of the *same case* [viz., nouns (either substantive or adjective, or participle) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill], if *the article* or any of *its cases precedes* the first of the said *nouns or participles* and (*the article*) is not repeated before *the second* noun or participle, the latter always relates to the *same person* that is expressed or described by *the first noun* or participle: i.e., it denotes *a farther* description of the first named person," Page 62. [Some *parentheses* and *hyphenations* were added for identity and explanation only.] REF. Let us illustrate this Rule as it applies to the text listed below—in EXERCISE 2. Yes, another exercise!
NOTE: Please get online and open BLB.org's Application before you continue to read and review this dissertation.

ILLUSTRATION: Understanding definite articles and word case endings. Here is another example of how to apply this rule to understand the relationship of the definite article and master case endings of personal names, nouns, adjectives, and participles. For this exercise, let me review again the rules for the road as we continue:
1) The "T-" identifies the definite article, and "N-" its *proper* name or noun in the Parsing tab.
2) The proper name or noun *determines the definite* article's case form that agrees in case, number, and gender.
3) Proper names and nouns will appear in the Nominative Case.
4) All other nouns, pronouns, adjectives, and participles linked to this proper name or noun will also appear in the Nominative Case, in the text of discussion.
b. Consider this text: "But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.," 1 Corinthians 8:6.
c. We will focus on this sentence to locate and determine the Case Form and Case Endings for the definite article and any proper names or nouns in this verse. Notice the,
1) Sentence in English: "One God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ." Now notice the,
2) Sentence in Greek: "εἷς θεὸς ὁ πατήρ...καὶ εἷς κύριος Ἰησοῦς Χριστός."
3) Greek Parsing: "But to us, *there is but*:"

One	God,	the	Father…	and	one	Lord	Jesus	Christ
εἷς	θεὸς	ὁ	πατήρ…	καὶ	εἷς	κύριος	Ἰησοῦς	Χριστός
A-NSM	N-NSM	T-	N-NSM	CONJ	A-	N-NSM	N-NSM	N-NSM

4) Open the BLB.org application and pull up this verse for your viewing. Refer to the BLB's Greek Parsing [?] tab. Observe that definite articles, proper names, adjectives, and *the numeral* one are all in the NSM - Nominative Singular Masculine case endings. This agrees with Ephesians 4:4-6.
NOTE: The number "one" and "the" make definite God and the Father; and "one" Lord Jesus Christ. [One God, is *the* God, and one Lord, is *the* Lord Jesus Christ!] Observe their case endings "ς," "ήρ," and "ος." They will always appear in this manner in the Nominative Case.
NOTE: See [ὁ or the T-NSM | θεός or God N-NSM | "*The God*," Titus 1:2; Acts 27:23-25.
5) According to Sharp's Rule, two persons are mentioned in this text: the Father and the Son. Both are proper names or nouns. The numerical one and the adjectives are also in the NSM case ending.
NOTE: If you do not recall how to open the BLB.org Application, refer to Exercise 1 above. Follow the same procedures you did while reviewing Exercise 1. You should be able to locate T-, N-, and any other Greek words in the panel above, in the BLB Application. Spend some time reviewing this work until you completely understand how to apply Sharp's Rule to determine definite articles and master case endings of all the Greek words in the panel above. Your last exercise should then be relatively easy, and answer all your questions on this subject. If you are having a problem, return to and review Exercise 1. You should now be able to explain Sharp's Rule regarding definite articles and master case endings of any Greek words discussed in this dissertation.
Reference: Greek Manuscript 1992 of the New Testament, Image 119, page 123. [Bottom of page near the margin]. Alright, let us consider the work of some:
C. Prominent authors and scholars. We consulted these authors for their explanation of Lord, as it pertains to Jesus Christ. At the head of my list, there is no one more qualified to address this issue of the Godhead than this beloved author and scholar. Observe,

1. A.T. Robertson, Gram. Of Greek, N. T. Regarding the One Lord, he wrote:
a. In John 20:28, "My Lord and my God (Ho *κυριος* μου κα ο *θεος* μου). Not exclamation, but address, the vocative case (through) the form of the nominative, a prevalent thing in the Koiné (Greek). Thomas was wholly convinced and did not hesitate to address the Risen Christ as Lord and God. Moreover, Jesus accepts the words and praises Thomas for so doing," Page 780.
b. In 1 Corinthians 8:6, "Yet to us there is one God, the Father (αλλ' ημιν εις θεος ο πατηρ)…Of whom…as the source (εξ) of the universe (τα παντα as in Ro 11:36; Col 1:16f.), and also our goal is God (εις αυτον) as in Ro 11:36 where δι' αυτου is added whereas here δι' ου (through whom) and δι' αυτου (through him) point to Jesus Christ as the intermediate agent in creation as in Col 1:15-20; Joh 1:3f. Here Paul calls Jesus Lord (Κυριος) and not God (θεος), though *he does apply* that word to him in Ro 9:5; Tit 2:13; Col 2:9; Ac 20:28; 1Cor 8:7," Page 1313.
c. In Titus 2:13, "Looking for (προσδεχομενο). Present middle participle of προσδεχομα, an old verb, the one used of Simeon (Lu 2:25) and others (Lu 2:38), who were looking for the Messiah. The blessed hope and appearing of the glory (την μακαριαν ελπιδα κα επιφανειαν της δοξης). The word επιφανεια (used by the Greeks for the appearance of the gods, from επιφανησ, επιφαινω), occurs in 2 Ti 1:10 of the Incarnation of Christ, the first Epiphany (like the verb επεφανη, Tit 2:11), but here of the second Epiphany of Christ or the second coming as in 1 Ti 6:14; 2 Ti 4:1, 8. In 2 Th 2:8, both επιφανεια and παρουσια (the usual word) occur together about the second coming. Of our great God and Saviour Jesus Christ (*του μεγαλου θεου κα σωτηρος Ιησου Χριστου*). This is the necessary meaning of the *one article* with θεου and σωτηρος, just as in 2 Peter 1:1, 11. See Robertson, Grammar, p. 786. Westcott and Hort read Χριστου Ιησου," Page 1702.
d. In 2 Peter 1:1, "Of our God and Saviour Jesus Christ (*του θεου* ημων κα σωτηρος *Ιησου Χριστου*). So, the one article (του) with θεου and σωτηρος requires precisely as with του κυριου ημων κα σωτηρος Ιησου Χριστου (of our Lord and Saviour Jesus Christ), one person, not two, in 1:11 as in 2:20; 3:2, 18. So, in 1 Peter 1:3, we have "*ο θεος καί πατήρ*" (the God and Father), one person, not two. The grammar is uniform and inevitable (Robertson, Grammar, p. 786), as even Schmiedel (Winer-Schmiedel, Grammatik, p. 158) admits: "Grammar demands that one person be meant." Moulton (Prol., p. 84) cites (papyrus) examples of like usage of θεος for the Roman emperors. We (see) the same idiom in Tit 2:13. The use of *θεος* by Peter as a predicate with *Jesus Christ* no more disproves the Petrine authorship of this Epistle than a like use in Joh 1:1 disproves the Johannine authorship of the Fourth Gospel, and the same use in Tit 2:13 disproves the genuineness of Titus. Peter…heard Thomas call Jesus God (Joh 20:28), and he (himself) had called him the Son of God (Mt 16:16)," Page 1911. (Correction made for grammar and active voice only.) REF.
e. Conclusion: In each of these quotations, A.T. Robertson affirms that Jesus is Lord, God is the Father, and the Lord and Father share mutual glory, honor, and power. Though men may call themselves Lords, there is but "one Lord, one Spirit, and one God the Father," which share the unity of the Godhead, each having a distinct and separate personality, deity, divinity, honor, and glory; together all are described as "one." If the husband and wife could be one, why not the Godhead, given that both are distinct, just as the husband and wife are distinct from each other? What all of us must keep in "focus" is that the Holy Scriptures are the "breathing forth of the word of God," 2 Timothy 3:16-19; Matthew 4:4; 2 Peter 1:20-21. To those who will challenge this work, as they have others, I ask: "Where is your faith?"

ILUSTRATE: If steam, ice, and liquid could be one element: "water?" Why can't the Father, Son, and the Holy Spirit be one Godhead? Is there anything too impossible for God? Matthew 19:26. "You do err, not knowing the scriptures, nor the power of God," Matthew 22:29. Consider now,
2. Matthew Henry. He wrote in this fashion regarding:
a. The Lord, in 1 Corinthians 8:6. "For, 1. To us there is but one God…2. There is to us but one Lord, one Mediator between God and men, even Jesus Christ. Not many mediators, as the heathen imagined, but one only, by whom all things were created and do consist, and to whom all our hope and happiness are owing—the man Christ Jesus; but a man in personal union with the divine Word, or God the Son. This very man hath God made both Lord and Christ, Acts ii. 36. Jesus Christ, in his human nature and mediatorial state, has a delegated power, a name given him, though above every name, that at his name every knee should bow, and every tongue confess that he is Lord. Moreover, he is the only Lord, the only Mediator that Christians acknowledge, the only person who comes between God and sinners, administers the world's affairs under God, and mediates for men with God. All the lords of this sort among heathens are merely imaginary ones. Note, it is the great privilege of us Christians that we know the true God, and true Mediator between God and man: the true God, and Jesus Christ whom he hath sent, John xvii. 3," Page 777. Recall, "Sara obeyed Abraham, calling him lord," 1 Peter 3:6. How is it so difficult for men to call: "Jesus Lord, God, and Savior?" Matthew Henry continued, mentioning Peter's declaration of Jesus as,
b. Lord and Christ, in Acts 2:36. "This proves what you are all bound to believe, that Christ Jesus is the true Messiah and Saviour of the world; this he closes his sermon with, as the conclusion of the whole matter, the *quod erat demonstrandum*—the truth to be demonstrated (v. 36): Therefore let all the house of Israel know assuredly that this truth has now received its full confirmation, and we our full commission to publish it, That God has made that same Jesus whom you have crucified both Lord and Christ. They were charged to tell no man that he was Jesus the Christ till after his resurrection (Matt. xvi. 20; xvii. 9); but now it must be proclaimed on the housetops, to all the house of Israel; he that hath ears to hear, let him hear it. It is not proposed as probable, but deposed as certain: Let them know it assuredly, and know that they must receive it as a faithful saying. *First,* that God has glorified him whom they have crucified. This aggravates their wickedness, that they crucified one whom God designed to glorify, and put him to death as a deceiver who had given such pregnant proofs of his divine mission. It magnifies the wisdom and power of God that though they crucified him, and thought thereby to have put him under an indelible mark of infamy, yet God had glorified him. The indignities they had done him served as a foil to *his lustre*. *Secondly*, that he has glorified him to such a degree as to make him both Lord and Christ; these signify the same; he is Lord of all, and he is not a usurper, but is Christ, anointed to be so. He is one Lord to the Gentiles, who had had many lords; and to the Jews, he is the Messiah, which includes all his offices. He is the king Messiah, as the Chaldee paraphrast calls him; or, as the angel to Daniel, Messiah the prince, Dan. ix. 25. This is the great truth of the gospel which we are to believe, that that same Jesus, the very same that was crucified at Jerusalem, is he to whom we owe allegiance, and from whom we are to expect protection, as *Lord and Christ*," Pages 50–51. Concerning,
c. The great God and our Savior, in Titus 2:13. He wrote: "The great God and our Saviour (or even our Saviour) Jesus Christ; for they are not two subjects, but one only, as appears by the single article, *tou megalou Theou kai Soteros*, (not kai tou Soteros,) and *so is kai* rendered 1 Cor. xv. 24.

When he shall have delivered up the kingdom to God, even the Father; to *Theo kai Patri*. Christ then is the great God, not figuratively, as magistrates and others are sometimes called gods, or as appearing and acting in the name of God, but correctly and absolutely, *the true* God (1 John v. 20), *the mighty* God (Isa. ix. 6), who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6," Page 1528. Matthew Henry now turns his attention to Peter's Letter to the saints regarding what Jesus' divinity means.

d. God and Savior, in 2 Peter 1:1. He notes, "For, (1.) This Jesus Christ is God, yea, our God, as it is in the original. He is truly God, an infinite Being, who has wrought out this righteousness, and therefore it must be of infinite value. (2.) He is the Saviour of those who believe, and as such, he yielded this meritorious obedience. Therefore, it is of such great benefit and advantage to them, because, as surety and Saviour, he wrought out this righteousness in their stead," Page 1494. This author readily admits that the Lord is both God and Savior. Henry follows Sharp's Rule and applies it to Jesus, who is both Lord and Savior. Another author agrees on this premise. That is,

3. Benjamin B. Warfield. Regarding 1 Thessalonians 1:1, He wrote: "Not that of the combination, God our Father and the Lord Jesus Christ, is not original-Pauline (see on 1 Thess. i.1), but that what stands here must be translated, 'Of our God and Lord Jesus Christ' as Hofmann and Wohlenberg rightly maintain. This, however, is in very fact in the highest degree unPauline (Lunemann) despite Rom ix.5, and has its parallel on in Tit. ii. 13, 'Of our Great God and Saviour, Jesus Christ,' or II Pet. i. 1, 11, 'Of our God (Lord) and Saviour, Jesus Christ.' H. J. Holtzmann, as is his wont, sums up the whole contention crisply: 'In the entire compass of the Pauline literature, only II Thess. 1.12 and Tit. ii. 13 supply two equally exegetically uncertain parallels,' to Rom. ix. 5, 'while, in Eph. iv. 6, God the Father is θεὸς καὶ πατὴρ πάντων,'" Page 69. He continued,

a. "It is manifest that reasoning of this sort runs a great risk of merely begging the question. The precise point under discussion is whether Paul does ever, or could ever, speak of Christ as God. This passage is offered in evidence that he both can and does. It is admitted that there are other passages which may be adduced in the same sense. There is Rom ix. 5, which everybody allows to be Paul's own. There is Tit. ii. 13, which occurs in confessedly distinctively "Pauline literature."

b. "There is (also) Acts xx. 28, credibly attributed to Paul by one of his pupils. There is II Pet. i. 1 to show that the usage was not unknown to others…New Testament letter-writers," Pages 69–70. He concludes,

c. "In these circumstances, there seems no reason why the ordinary law of grammar should not determine our understanding of II Thess. i. 12. We may set it down here, therefore, with its parallels in Tit. i. 13 and II Pet. i. 1 in which the same general phrasing even more…carries this sense," Page 70.

Reference: Biblical and Theological Studies, by Benjamin Breckinridge Warfield, edited by Samuel G. Craig, published by The Presbyterian and Reformed Publishing Company, Philadelphia, PA, Copyright 1952.

4. Conclusion: The Grandville Sharp Rule is surely being utilized in these several passages of Scripture. I see no further need to belabor this point before you, wonderful people. If this is not enough proof, there will never be enough for those who disagree with the glory, honor, and divinity of Jesus Christ as *the Lord* and *God* of heaven and earth. Let us move to other recognized resources. That is,

D. Dictionaries, Lexicons and Commentaries. Jesus Christ is also *the Lord*. Paul wrote: "Ο κύριος Ἰησοῦς χριστὸς or *ho kyrios iēsous christos,"* 2 Timothy 4:22. He is "*King* of kings and *Lord* of lords," 1 Timothy 6:13-16. The *name* Lord has a Strong's G-number of 2962. Observe,
1. W. E. Vine's Greek Grammar and Dictionary, Lists, "KURIOS (κύριος), properly an adjective, signifying having power (κύρος) or authority, is used as a noun, variously translated in the N.T., 'Lord,' 'master,' 'Master,' 'owner,' 'Sir,' a title of wide (broad) significance, occurring in each book of (t)he N.T. save Tit. and the Epp of John. It is used…(a) owner, (b) master…(g) kurios is the Sept… and N.T. representative of Heb., Jehovah ('Lord' in Eng. Versions) …Thus, the usage of the word in the N.T. follows two main lines, one -a -f, customary and general, the other, g. peculiar to the Jews, and drawn from the Greek translation of the O.T. …"Christ Himself assumed the title…Thomas, when he realized the significance of the presence of a mortal wound in the body of a living man, immediately joined with it the absolute title of Deity, saying, "My Lord and my God," John 20:28. …The title 'Lord' as given to the Saviour, in its full significance rests upon the (His) resurrection, Acts 2:36, Rom. 10:9; 14:9, and is realized only in the Holy Spirit, I Cor. 12:3," Page 703-704. See also Romans 1:1-6. [Quotation shortened for brevity.] See References below.
2. William D. Mounce, Lists, "κύριος, -ου, ὁ Lord; lord, master, sir," Page 491. See References below.
3. BLB.org, Lexicon, Strongs G2962: Lists, "*κύριος,* κυρίου, ὁ (properly, adj. κύριος, κυρία, κύριον, also of two terms; properly equivalent to ὁ ἔχων κῦρος, having power or authority) (from Pindar down), he to whom a person or thing belongs, about which he has the power of deciding; master, lord." BLB.org. See References below.
4. Thayer's Greek Lexicon, Listed, "κύριος, -ου, ὁ (prop. an adj. κύριος, -α, -ον, also of two terms; prop. i. q. ὁ ἔχων κῦρος, having power or authority) [fr. Pind. Down], he to whom a person or thing belongs, about which he has the power of deciding; master, lord; a. univ. Of the possessor and disposer of a thing, the owner," Page 365. See References below.
5. Lindell & Scott, Lists, "κύριος, a, ον, also os, ον, (κῦρος): 1. of men, having power or authority over, lord or master of, c. gen.: κύριος εἶμε c. inf., I have the right or am entitled to do. 1. of things, decisive, valid: critical. 2. authorised, ratified. 3. of times, fixed, appointed, regular: at Athens, κυρία ἐκκλησία an ordinary assembly, opp. to σύγκλητος ἐκκλησία (one specially summoned), 4. principal, chief. g. esp. of language, strict, literal. III. as Subst., kurios, ὁ, a lord, master: an owner, possessor: ὁ Κύριος = Hebr. JEHOVAH, THE LORD: in N.T., of CHRIST. Hence, κῦριότης, ητος, ἡ, power, rule, dominion," Page 400. See References below.
6. Sirs, "κύριοι" in plural. The Greek word "κύριοι" is a noun in the plural form. Coded, G2962, N-VPM, meaning a title of honor expressive of respect and reverence, with which servants greet their masters, i.e., lord, master, or sir. The Jailer used this word while addressing Paul and Silas.
a. The jailer called Paul and Silas "Sirs" out of fear for his life. Of course, the word is in the plural, however. If we think of Christ in these terms, no more than a man, we can understand why there is no fear of judgment nor hope of eternal life. Refer to these words in your own Interlinear, in Acts 16:30.
b. However, Jesus Christ is more than just "sir"; He is Lord and Christ! Peter said so on the Day of Pentecost. Which we will soon see as we proceed in our discussion of Him as Lord in this dissertation. Take note again,
b. The Lord is "*κύριος,* κυρίου, ὁ," containing both proper name and article in the Nominative Case first, then other Cases where the Proper name and articles apply.

NOTE: [Repetition can produce profundity!]
c. Just a little humor before we dive into this point. Let us proceed with our,
E. Textual examination and exegesis. The apostle Paul now describes the "Lordship" of Christ in his Letter to Titus, which appears after the preposition "from," as seen in Titus 1:4.
1. We will focus on this sentence to illustrate the use of the definite article, proper names, and nouns. We will review the sentence in English and then in Greek. Consider the sentence,
a. First in English: "From God *the* Father, and *the* Lord Jesus Christ, our Savior," Titus 1:4.
ENGT, TR, Page 554.
b. Next, in Greek: "ἀπὸ θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν."
c. Finally, in Greek Parsing: "From the Father:"

καί	τοῦ	Κυρίοῦ	Ἰησοῦ	Χριστοῦ	σωτῆρος	ἡμῶν
and	The	Lord	Jesus	Christ	Savior	ours
CONJ	T-GSM	N-GSM	N-GSM	N-GSM	N-GSM	P-1GP

2. Examination of the text. Observe that definite articles, proper names, and pronouns are in the GSM-case ending. GSM – means Genitive, Singular, Masculine. Recall,
NOTE: Proper names, nouns, etc., *should be* in the NSM-case ending. Observe also that "Lord, Jesus Christ, and Savior" are in the Genitive Case. However, they should be in the Nominative Case, i.e., "ό," and case endings, "ς," "ός," and "ήρ," in Greek (see NOTE below). The word "from, away, or out of, etc.," in Greek is "από" or "apo," similar to "ἐκ, ἐξ" or "out of." They are *prepositions*. However, neither would change a proper name from the N-case to the G-case. Translators use [of] to show it has been added in the text. When used, it will show description, relationship, or *possession* to any given text. It is *absent in* Titus 1:4.
NOTE: See 2 Timothy 4:22, "'Ο κύριος Ἰησοῦς χριστὸς," or "*ho kyrios iēsous christos.*"
a. If you are again confused, if you have not yet done so, please open the BLB.org App and enter the text (Titus 1) into the search window. Once it opens, locate verse 4, click on Tools, and the verse will open in the Interlinear View.
b. You will be able to view the text in Greek under 'Textus Receptus' at the top of this screen. Move to the right of the page, and you will see the Parsing [?] tab. The last line in this exercise above: c. Greek Parsing, in the panel, should correspond to the button under the Parsing tab for Titus 1:4 Interlinear.
c. Locate and review the Parsing code for each English word in this panel for similarity.
d. According to Sharp's Rule, the same person mentioned in this text shares the same deity or divine qualities as "God and the Father." Both are proper names or nouns, separated by the conjunction "*kai*" or "and the Lord Jesus Christ our Savior," Titus 1:4; Titus 2:13; and Titus 3:4-6.
1) Notice both English and Greek translations of the words in their panels.
2) You might want to review all the listings for each word in their panels.
3) Do not click on them at this time; review them to become familiar with the Application.
4) Move to the far right of the screen and locate the Parsing [?] tab.
5) You can view each word in the panel above on the Parsing tab.
e. They should be in the same form, T-NSM, N-NSM, etc. Please note that there may be some differences. [What you are witnessing is how the Greek Words have been listed in their case, number, and gender.] You have just conducted a review of Greek Parsing. You will return to this Application a few more times while reading and studying this dissertation.

3. Exegesis of the text. You have had sufficient instruction on how to consider the construction of the text for any missing and displaced articles, and any proper name or noun that does not appear in their proper case endings.
a. The sentence should read: "καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν," Titus 1:4. EGNT, TR, Page 554.
1) Definite article: should be "ὁ," | *ho,* rather than "τοῦ." It should be replaced.
2) The nouns "Κυρίοῦ, σωτῆρος, Ἰησοῦ, Χριστοῦ" | should be *kyrios, sōtēros, iēsous, christos.*
3) Preposition/pronoun: *the* pronoun "our" is "ἡμῶν," and the preposition "*ἀπό*" is "from." These blessings are from both the Father and the Lord. Our "ἡμῶν" is P-1GP, or pronoun, first person, genitive plural.
4) *Copulative* conjunction: "*Kai*" or "*and*" separates the definite articles, indicating two persons.
b. Analysis: The sentence should read: "From God (*the)* Father, and *the* Lord Jesus Christ our *Savior*." Here is our analysis of this text.
1) The definite article ὁ in Greek should precede both proper names, being divided by "*and,"* a *coordinating conjunction,* and refers to different persons, and should be considered separately.
2) The proper names "Lord" and "Savior" should be in the Nominative Case.
NOTE: [See TR and NT Greek Manuscript 1992, Image 157]. See references.
3) The proper names "Father" and "Jesus Christ" should also be in the Nominative Case.
4) Therefore, because both nouns have the article, the reference is to *two separate persons* in the sentence or phrase.
c. All proper names and other nouns should have the *same case, number, and gender*.
NOTE: All definitions, explanations of Greek terms, and references to Tables, Cases, and Form Endings are accredited to: "[UnfoldingWord®Greek Grammar]," unless otherwise noted. See References.
4. Textual Corrections according to Sharp's Rule, and rules of definite articles and case endings.
a. Text: "From God *the* Father, and *the* Lord Jesus Christ, our Savior," Titus 1:4. EGNT, TR, Page 554.
b. Greek Parsing: "From God the Father:"

καί	ὁ	κύριος	Ἰησοῦς	χριστὸς	σωτῆρ	ἡμῶν
and	The	Lord	Jesus	Christ	Savior	ours
CONJ	T-NSM	N-NSM	N-NSM	N-NSM	N-NSM	P-1GP

1) The definite article is "ὁ" and takes the Nominative Case.
2) The proper name "Lord" or "κύριος" is in the Nominative Case. [See 2 Timothy 4:22].
3) The proper name "θεὸς," or "God," assumes the Nominative Case.
4) The proper name "Savior" or "*σωτῆρ*" properly declined takes the Nominative Case. The name "Lord" has its definite article, as does the name "Father." [Refer to Sharp's Rule.] We will discuss how "*σωτῆρ*" declines in point three later in the dissertation.
5) The proper name "Jesus Christ" or "Ἰησος Χριστος" will take the Nominative Case.
6) The pronoun "ours" is in the first-person genitive plural. Note: First-person possessive pronouns identify something that belongs to you or us; they are mine when (i.e., singular) and ours (i.e., plural). In this text, the "our" is Jesus Christ, claimed by Paul, Titus, and all saints.
c. This rendering of the text shows that Lord and Savior are the same person. Recall,

d. When two singular nouns or proper names are joined by *καὶ* (*and*): 1) If both have the article, the reference is to two separate people. 2) If only the first of two singular nouns has the article, they are referring to the same person. (The *Granville Sharp's Rule*.) As stated before,
1) The definite article is absent in the New Testament English-Greek Interlinear in many places, where it is required in English and other languages, especially in prepositional phrases.
2) We will refer to *Granville Sharp's Rule* throughout the remaining parts of this dissertation. There are numerous passages in the New Testament where this rule applies. Time does not permit us to discuss all of them. We are now ready to discuss our last point in this dissertation. I did not plan to extend it thus far. We are beginning our conclusion. Thanks for staying with me!

III JESUS CHRIST IS SAVIOR

A. Definition. We sought out the definition of savior from several sources. We found it listed in Lexicon form as: σωτήρ, σωτῆρος, ὁ (σῴζω), meaning a deliverer, i.e., God or Christ: —Saviour. We will examine the Old Testament's promise and the New Testament's revelation of Jesus Christ as *the Savior* of all humanity.
1. The Savior. Peter wrote: "*τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,*" 2 Peter 1:1. John the Baptist said it best: "Behold the lamb of God which taketh away the sin of the world," John 1:29. Perhaps a *closer translation* would be: "To take upon Himself, the sins of the whole world."
2. The prophetic scriptures. We will now survey the Old Testament to locate some of the scriptures that reference Jesus Christ as the Savior of the world.
a. David's prophecy of a suffering Savior. He wrote:
1) "But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted in the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him," Psalms 22:6-8; Mark 15:30-32; Luke 23:35. He continued,
2) "When I wept, *and chastened* my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them. They that sit in the gate speak against me; and I *was* the song of the drunkards. Thou hast known my reproach, and my shame, and my dishonor: mine adversaries *are* all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none," Psalms 69:10-20. TSFB.
b. Isaiah's prophecy of a Savior. He inscribed:
1) "And it will be for a sign and a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a Savior and a Mighty One, and He will deliver them," Isaiah 19:20; Isaiah 53:1-12; Isaiah 50:6.
2) "Tell and bring forth *your case;* Yes, let them take counsel together. Who has declared this from ancient times? *Who* has told it from that time? *Have* I not, the LORD? Moreover, *there is* no other God besides Me, A just God and a Savior; *There is* none besides Me," Isaiah 45:21. Amen, Lord!
3) "For unto us a Child is born, Unto us a Son is given, And the government shall be upon His shoulder. His name will be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of His government and peace, there will be no end. Upon the throne of David and over His Kingdom, to order it and establish it with judgment and justice, from that time forward, even forever. The zeal of the Lord of hosts will perform this," Isaiah 9:6-7. What a powerful section of prophecy concerning the kingdom of God. Let us consider,

c. Jeremiah's prophecy of a Savior. The prophet wrote:
1) "O the Hope of Israel, his Savior in time of trouble, Why should you be like a stranger in the land? Just like a traveler *who* turns aside to tarry for a night?" Jeremiah 14:8.
2) "Thus, saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they *were* not (no more)," Jeremiah 31:15. Finally, we have,
d. Hosea's prophecy: "When Israel *was* a child, then I loved him, and called my son out of Egypt," Hosea 11:1. This is an interesting text concerning the child Jesus, whose parents fled to Egypt for His safety from King Herod.
e. Conclusion. Of course, there are more prophecies than time to discuss them if we could list them all in this dissertation. I will leave it to the readers to research these presented options first, and if they desire to do so, investigate others. The challenge we face is not being able to conduct good research into them, but after finding them, being able to accept the truth of them in sincere faith and trust in the Word of God. Too much of our religion is built upon what we think about these matters, rather than what the scriptures teach about them. You might recall how James describes this simple truth in James 1:21-27. Moving on, let us consider the fulfillment of these sacred texts, which I have provided in this dissertation. Observe,
3. New Testament fulfillment of the prophecies of the servants of God. We present here now these prophecies by God's servants of the Old Testament. We will review their mention in the New Testament. What an excellent work of God's through the face of Jesus Christ our Lord, 2 Corinthians 4:1-7. Observe,
a. Luke's fulfillment of David's prophecy of this Savior. He penned,
1) "For there is born to you this day in the city of David *a Savior*, who is Christ *the Lord*," Luke 2:11. The angels announced His birth to the shepherd who kept their sheep near the city of Bethlehem. The "wise men from the east" found and worshipped Him, Matthew 2:1-15.
2) Peter proclaimed to the people near Solomon's porch: "Neither is there salvation in any other name: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. *Salvation* is in the name of Jesus Christ. While Paul was in Antioch of Pisidia,
3) Preaching in the synagogue said: "And when He had removed (Saul), raised unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, who shall fulfill all my will. Of this man's seed, hath God, according to His promise, raised unto Israel a Savior, Jesus: When John had first preached before He came the baptism of repentance to all the people of Israel. When John had finished his course, he said, 'Who do you think I am? I am not *He.'* However, behold, there comes One after me, the sandals of whose feet I am not worthy to loosen," Acts 13:23-25. John bare witness that this Savior, the Messiah, had come, and he would decrease, that He might increase, John 3:30. See Romans 1:1-7.
b. Isaiah's prophecy fulfilled,
1) Matthew wrote: "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins" Matthew 1:21.
2) Luke penned: "Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying: Blessed *is* the Lord God of Israel, For He has visited and redeemed His people, And has raised a horn of salvation for us, in the house of His servant David…To give knowledge of salvation to His people by the remission of their sins," Luke 1:67-77. TSFB. See Acts 3:18-26. Luke wrote of the angel's promise to Mary,

3) "And the angel answered and said to her: *The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God," Luke 1:26-38. TSFB. The angel's announcement to Joseph, "He will save His people from their sins, and His name shall be called Emmanuel," Matthew 1:20-25. TSFB. Which is translated: "God with us." See also John 1:14-18; John 1:29-34.
c. Jeremiah's prophecy fulfilled, Paul wrote,
1) "To Titus, a true son in *our* common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior," Titus 1:4; Jude 1:3. Peter penned,
2) "Simon Peter, a bondservant and apostle of Jesus Christ, To those who have like precious faith with us by the righteousness of our God and Savior Jesus Christ," 2 Peter 1:1.
d. Hosea's prophecy fulfilled. Matthew wrote: "And (Joseph, Mary, and the child) was there (in Egypt), until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son," Matthew 2:15.
e. Conclusion: Time would escape us if we tried to list all the prophecies and their fulfillments in this dissertation. I have sought to list those which speak of Christ's coming as God, Lord, and Savior. Matthew alone mentions at least 300 prophecies concerning the Messiah and His work. With this groundwork complete, let us consider an important rule that will enable us to make "heads and tails" of the work of the authors and commentators concerning Christ being God, Lord, and Savior of the world. You are already familiar with this Rule [in this presentation, we will cite and discuss the entire rule.] Recall, it is called,
4. The Sharp's Rule: "He (Sharp) laid down a 'rule' (p. 3) which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle: When the copulative (*kai* or and) (connects two nouns of the *same case* [viz., nouns (either substantive or adjective, or participle) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill], if *the article* or any of *its cases precedes* the first of the said *nouns or participles* and (*the article*) is not repeated before *the second* noun or participle, the latter always relates to the *same person* that is expressed or described by *the first noun* or participle: i.e., it denotes *a farther* description of the first named person," Page 62. [Some *parentheses* and *hyphenations* were added for identity and explanation only.] REF. Let us illustrate this Rule again, as it applies to the text listed below — in EXERCISE 3. We are almost done.
ILLUSTRATION: Understanding definite articles and word case endings. Here is an example of how to apply this rule to understand the relationship of the definite article and master case endings of personal names, nouns, adjectives, and participles. For these exercises,
a. Here are the rules for the road as we move forward:
1) The "T-" identifies the definite article, and "N-" its *proper* name or noun in the Parsing tab.
2) The proper name or noun *determines the definite* article's case form that agrees in case, number, and gender.
3) Proper names and nouns will appear in the Nominative Case.
4) All other nouns, pronouns, adjectives, and participles linked to this proper name or noun will also appear in the Nominative Case, in the text of discussion.
b. Consider this text: "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ," Philippians 3:20.
c. We will focus on this sentence to illustrate the use of the definite article and proper names or nouns. Observe the,

1) Sentence in English: "Eagerly wait for the Savior, the Lord Jesus Christ." Now observe this,
2) Sentence in Greek: "καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν."
3) Greek Parsing: "For our citizenship is in heaven from whence:"

καὶ	ἀπεκδεχόμεθα	ὁ	σωτῆρα	καὶ	κύριον	Ἰησοῦν	Χριστόν
Also	eagerly wait for	the	Savior,	and	Lord	Jesus	Christ
CONJ	V-PNI-1P	T-	N-ASM	CONJ	N-ASM	N-ASM	N-ASM

NOTE: See TR and NT Greek Manuscript 1992, Image 143, page 148. [Middle of page].
4) Observe that definite articles and proper names are in the Accusative case form and case endings. As proper names and nouns, they should be in the Nominative Case. See BLB.org for Greek Parsing. This illustration does not adhere to the established rules of the road outlined above. The definite articles appear to have been masked (hidden) in this sentence. However, the *proper names alone* should have alerted the translator to the proper case form and endings. In this text, translators would only need to add the article in front of 'Savior' and 'Lord.' The α in σωτῆρα would be dropped, making "σωτῆρ" N-NSM, and the articles T-NSM necessary before Savior, becoming T-NSM, and N-NSM, respectively. This third-declension requirement was probably not decided when this EGNT Interlinear was written (I suspect).
5) This author believes the sentence should read: "Eagerly waiting for *the* Savior and Lord Jesus Christ." *Kai* could have been translated as "and," not "also," which would have allowed the phrase "the Savior and the Lord Jesus Christ" to be linked with the same article and case form, or T-NSM and N-NSM, respectively. This might be considered a *probable error* on the part of the translator or transcriber. See also Titus 1:4, 2 Peter 1:11; 2 Peter 3:18.
6) Greek Grammar also permits that when the proper name [Lord] is repeated, the definite article and name should be used together to ensure the reader knows it is The Lord ["ὁ κύριος"] being referenced in the sentence or phrase. This rule should also apply to Philippians 3:20, as it appears in Philippians 4:5. [We look for *the* Savior, *the* Lord Jesus Christ]. More about this later.
Reference: Greek Manuscript 1992 of the New Testament, Image 143. [Lower right of page 148].
B. Jesus Christ is Savior. [Sot- (σώζω save, σωτήρ, a saviour, the Saviour).] Jesus Christ is the Savior. The Old Testament's promise and the New Testament's revelation of Jesus Christ as *the Savior* of all humanity. It was to this end He was conceived, born into this world, suffered and died on Calvary's tree, and "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," Romans 1:1-7. TSFB.
1. John the Baptist said it best: "Behold the lamb of God which taketh away the sins of the world," John 1:29. Perhaps a *closer translation* would be: "To take upon Himself, the sin of the whole world." What the Law could not do, through the "offering of the blood of bulls and goats," He did by the shedding and offering of His precious blood "for the remission of sins," Hebrews 10:1-4; Matthew 26:26-28. If Jesus was not the "perfect sacrifice for sin," nor have been raised from the dead, then we are still "in our sins, and men and women most miserable," 1 Corinthians 15:1-4; 1 Corinthians 15:17-18.
2. The Lord was not only the "sacrifice for sin" but the heavenly High Priest that "offered the perfect sacrifice" when He "Purged (made atonement, i.e., to cleansed, washed off, putting away, Etc.) our sins, and (then) sat down on the right hand of the Majesty on high," Hebrews 1:1-3; Hebrews 9:22-26. Thereby becoming: "The Great High Priest forever…Though He *were a Son*, yet learned He obedience by the things which he suffered, And being made perfect, He became the author of *eternal salvation* (Savior) unto all them that obey Him," Hebrews 5:6-9; Matthew 1:18-21.

3. Paul said it profoundly: "Therefore, by the deeds of the law there shall no flesh (people, nation) be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God with the law is manifested, being witnessed by the Law and the Prophets. Even the righteousness of God which is by (the) faith of Jesus Christ unto all and upon them that believe: for there is no difference: For all have sinned, and come short of the glory of God. Being justified freely by His grace *through the faith* that is in Christ Jesus: Whom God hath set forth to be (the) propitiation *through the redemption* in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say at this time His righteousness: that he might be just, and the justifier of Him which believeth in Jesus," Romans 3:20-26. Paul establishes,
a. First, "By the deeds of the (any) law none could be justified in His sight," Romans 3:20.
b. Further, "God has manifested His righteousness without the Law, as revealed in *the* Law and *the* Prophets," Romans 3:21.
c. Next, "Even the righteousness which is by *the* faith of Jesus Christ: unto and upon all them that believe: for there is no difference (of men and nations) in the sight of God," Romans 3:22. Why? Observe Paul's answer,
d. Because, "All have sinned, and come short of the glory of God," Romans 3:23; Romans 5:12.
e. Finally, "Being justified freely by His grace *through the faith* that is in Christ Jesus," Romans 3:24; Romans 5:1-2. How? Here it is. It was Him (Christ Jesus),
1) "Whom God hath set forth to be (not a, but) *the* propitiation *through the redemption* in His blood,"
2) "To declare His righteousness for the remission of sins that are past,"
3) "Through the forbearance of God," Romans 3:25.
4) "To declare, I say, at this time His righteousness:
5) "That He (God) might be: a) *Just*, and b) the *Justifier* of him, c) which *believeth* in Jesus," Romans 3:26; Romans 5:1-2; John 3:16. What a powerful and wonderful truth Paul has outlined in this text.
NOTE: I have made some corrections in this text, as you may have already observed. Do not be alarmed; I have provided a full explanation of these corrections in my dissertation, "Divine Revelation and Inspiration," available on SermonCentral.com by Ron Freeman, Evangelist.
Now, regarding why God declared Himself to be Just, and the Justifier of them who believe in Jesus, it became necessary for a new tabernacle and a Great High Priest, who could be Priest forever. This, of course, would require another covenant as well that includes all, not only Israel. The beloved apostle explains all this in the Book of Hebrews. Observe,
4. The Hebrew writer penned: "For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:"
a. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"
b. "And for this cause (reason) He is the mediator of the new testament, that through death, for the redemption of the transgressions that were under the first testament."
c. "That they who are called might receive the promise of eternal inheritance."
d. "For where a testament is, there must also of necessity be the death of the testator."
e. "For a testament is of force after men are dead: otherwise, it is of no strength at all while the testator liveth," Hebrews 9:13-17. By combining Romans Chapter 3, verses 23-26, and Hebrews 9:13-17:
f. Conclusion: We see the reason for God's forbearance and looking past the sins under the first testament. Christ was coming to be the perfect sacrifice for sin, the Lamb of God, without spot or

blemish. To bring forth redemption through His blood for the transgressions that were under the first testament, that they who are called (all nations and people) might receive the promise of eternal inheritance. Truly, salvation has been brought down. Observe,
1) As the law and priesthood changed, there was, of necessity, a change of the covenant, which would include all who would have faith in and be obedient to the commandments of God.
2) Christ was the sacrifice and offering for the new covenant, and He has become the mediator between God and men, who gave Himself a ransom for all, to be testified in due time.
3) For where remission of sin is, there is no more offering for sin. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him.
4) For whosoever shall call upon the name of the Lord shall be saved. The beloved apostle,
5. Peter's affirmation: "Of a truth I perceive that *God is no* respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him," Acts 10:34-35.
a. The apostle has learned: "Not to call any man common or unclean," Acts 10:14-15.
b. God accepts all who fear (reverence) Him and work righteousness.
c. It is important to note that the exact words "devout men, and a devout man" appear in Acts 2:5 and Acts 10:2. The first on Pentecost, which refers to the Jews, and the other that refers to Cornelius, an uncircumcised Gentile. God truly does find "*favor*" in all people, and He is not a "respecter of persons," Galatians 2:6; Romans 2:11. Could this be said of the congregation where you worship and have found a welcome for and by such believers?
d. James, the Lord's brother, establishes that such thinking and behavior is a "sin before God," James 2:1-10. Okay, let us get back to the lesson before us by consulting some more,
C. Prominent authors and scholars. Much of the discussion of this topic rests on one's understanding of the use of the definite article and how it applies when two or more nouns, pronouns, or adjectives describe the same noun, pronoun, or adjective in a sentence. Most grammarians believe that the Grandville Sharps Rule about the definite article settles this argument. Let us review Sharp's Rules quickly again.
1. A. T. Robertson's discussion on Granville Sharp's Monograph of the Definite Article. Here is a complete discussion of this Rule. Robertson noted, in his book, "The Minister and His Greek New Testament." "Some commentators suggest that 2 Peter 1:1 does not ascribe this power and position to Christ. These are those who reject the divinity of Christ. Before proceeding, we need to present some defense of Christ's divinity. He continued:
a. "The objections to the (real) Deity of Jesus Christ have taken various forms (philosophical, historical, theological, exegetical, and grammatical) … (The) grammarians have had their say, pro and con, on this great subject. As early as 1798, Granville Sharp wrote a monograph on the subject entitled, 'Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament,' containing many New Proofs of the Divinity of Christ, from Passages which are *wrongly translated* in the Common English Version," Page 61–62. Further noting,
b. "He (Sharp) laid down a 'rule' (p. 3) which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle: When the copulative (*kai* or and) (connects two nouns of the *same case* [viz., nouns (either substantive or adjective, or participle)] of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill], if *the article* or any of *its cases precedes* the first of the said *nouns or participles* and (*the article*) is not repeated before *the second* noun or participle, the latter always relates to the *same person* that is expressed or described by *the first noun* or participle: i.e., it denotes *a farther*

description of the first named person," Page 62. [Some *parentheses* and *hyphenations* were added for identity and explanation only.] REF. He also added,
c. "Now it is not easy to lay down a universal principle of syntax, particularly in a language so rich and varied in significance as is the Greek. (But) Although Sharp's principle was attacked, he held to it and affirms (p. 115) that, despite examining several thousand examples of the type, "*the* apostle *and* high priest of our confession Jesus" (Heb. 3:1), he had never found an exception. He does not, however, claim (p. 6) that the principle applies to *proper names* or the *plural number*. Proper names are *definite without the article*," Page 62.
NOTE: I understand that this quotation is rather lengthy, but it is necessary to capture Robertson's entire point in this discussion. I will attempt to summarize it in our conclusion. He concluded,
d. "Ellicott (*Aids to Faith*, p. 462) says: "The rule (Sharp's) is sound in principle, but in the case of *proper names* or quasi proper names, cannot be safely pressed. However, Sharp did not apply it to proper names. Middleton followed Sharp in an able discussion, 'The Doctrine of the Greek Article applied to the criticism and illustration of the N. T. (1808),'" Pages 62–63.
Reference: The Minister and His Greek New Testament, by A.T. Robertson, Solid Ground Christian Books, P.O. Box 660132, Vestavia Hills, AL 35266, Copyright 2008.
NOTE: You can obtain this book from Amazon.com. It should be in your library for quick reference and use. I recommend it to all gospel preachers, ministers, evangelists, and teachers. Observe,
e. Conclusion: These are not all the defenses of A. T. Robertson, but they should suffice for anyone who would seek the truth in this matter. You can read and even download A. T. Robertson's book from Archive.org.
2. Freeman's Summary. Sharp's Rule can be summarized in a few key points. Consider this summary of Sharp's Rule concerning the "definite article." Observe,
a. If the nouns or participles in a text begin as the subject of the sentence, the "definite article" will modify *the subject* (by assuming the noun or proper name *case ending),* making it definite in the sentence, i.e., "ὁ Κὐριος kai σωτὴρ Ἰησοῦς χριστὸς." This article and case endings are in the Nominative Case and should agree in case, number, and gender. [See our illustrations below.]
b. Sharp's Rule did not include "proper names." These are "definite" with or without the article. There are rules, however, on when they should be translated. Some translators or scribes have repeatedly violated these rules in some early translations of the New Testament. Proper names and nouns that are preceded by a "definite article:" like 1) "ὁ, or *the*" with case endings "ος" or "ς" will be Nominative; 2) "τοῦ or *the*" with case endings "ου" or "υ" will be Genitive; and 3) "τὸν or *the*" with case endings "ον" or "ν" will be Accusative; each respectively in case, number, and gender. [This is important for you to recognize as you continue to review this dissertation or any texts that you might want to analyze through your own Greek Parsing exercise.] Observe,
c. If two nouns are connected by "*kai* or and" in a sentence, both nouns *are equal* (correlated, linked, or connected), as they pertain to the same subject of the sentence or phrase.
d. Nouns considered proper names are definite with or without the article. If by chance that person or noun is the subject of the sentence, the definite article should precede it, and will take the same Case form as the *proper name* or *noun*, in case, number, and gender.
1) There are variations for 3rd Declension nouns in the N-Case that have a stem that ends in a consonant or an iota ι-, or upsilon υ-. All third-declension nouns use the same endings, but for

some nouns, the ending is disguised. Unlike nouns of the first and second declensions, the nominative singular of nouns of the third declension varies. Here is an illustration.
NOTE: [Nouns that end in -ηρ, i.e., πατήρ, and (σωτήρ), will decline like μήτηρ, not as ἀνήρ, whose stem differs slightly. (σωτήρ is my noun inserted in this quote.) See Module 13, Declining Third Declension Nouns, Pages 149-153. We thank Philip for his superb work!
[In other words, "ήρ" like "ος" or "ς," assumes the Nominative Case.] See Luke 2:11; John 4:42; Ephesians 5:23, and 1 Timothy 4:10. [I.e., a savior, the Savior.] This should also apply to Titus 2:13. Philip S. Peek illustrates and explains third-declension nouns in his book below.
Reference: Philip S. Peek, Ancient Greek 1, a 21st Century Approach, Copyright Philip S. Peek. See link https://books.openbookpublishers.com/10.11647/obp.0264.14.pdf/.
NOTE: Declensions. In our exercises, the ending of the root word (stem) in the Greek determines its case, number, and gender. The second-declension singular, masculine ending in the nominative case is "ος" and "ς" in the Master Case Ending. The definite article "ὁ" preceding the noun "σωτήρ" assumed the nominative case. [Recall, the proper name or noun determines the definite article's case.] Moreover, other nouns, adjectives, or participles will assume the same case, number, and gender within the sentence. Therefore, the proper names or nouns determine the definite article's case when they are *the subject* of the sentence! Some definitions,
1) Prefix – a group of letters having a special meaning that appears at the beginning of a word, i.e., re, un, dis, etc.
2) Root – The roots are fixed letters that give the real meaning of the word. The prefix and suffix attach to the root word, i.e., bio, geo, sub, nom, voc., etc.
3) Stem – a group of letters at the end of a Greek word, i.e., *ος, ον, ήρ, etc.*
4) Suffix – a group of letters with special meaning appearing at the end of a word. In Greek, it signals that a "participle" is part of that word, i.e., -ed, -ing, etc.
References: For further explanation, and activities for learning word parts, including roots, Prefixes, and Suffixes, can be found in the following texts from Flemming, Loraine's:
Reading for Results, 12th ed. Boston: Wadsworth, 2014. (See pages 77-83, 108-114.)
Reading Keys, 3rd ed. Boston: Wadsworth, 2011. (See pages 63–74.)
McWhorter, Kathleen T. Reading Across the Disciplines: College Reading and Beyond, 5th ed. San Francisco: Pearson Education, 2009. We thank these wonderful authors for their contribution to this dissertation. See References. Continuing,
2) *Proper names* or *nouns* that are *the subject* of the sentence or phrase. If no other definite articles precede the *second* name or noun, both nouns refer to the *same subject* or *person* in the sentence or phrase and will be in the same case, number, and gender.
3) Any string of other names or nouns in the sentence or phrase will have the same case, number, and gender as *the subject*. [Such is the case in our exercise above and the others that will follow.] Acts 1:13-14 and Acts 13:1 are examples of this rule of proper names in the Nominative Case; and Acts 6:5 is an example of this rule in the Accusative Case (note that this rule was violated in this text). No doubt this is an example of what A.T. Robertson was referring to in his discussion of Grandville Sharp's Rules in the use of the definite articles. You may want to consult these reference scriptures to see firsthand what is meant by case, number, and gender.
3. Final Summary: In the original Greek, when the words "God" and "Savior" are joined by *kai*, and the definite article *ho* is only used once, preceding "God" (or the first noun) according to the Granville Sharp Rule, both *God* and *Savior* refer to the same person: Jesus Christ. Notice,

a. The grammatical construction of the Greek sentence: *definite article* + *singular noun* + *copulative conjunction* + *singular noun* refers to the same person. [In English, we have one definite article and several conjunctions, i.e., *and*, also, *moreover*.] The word "copulative" refers to the action of "linking verbs," i.e., connecting, linking, or joining, both as "further description of the first noun or named person in the sentence or phrase." In other words,
b. The two nouns, joined by *and*, are both in *apposition* (connected or correlated) to the named person or individual. Therefore, Jesus Christ is both God and Savior, according to the Granville Sharp Rule, because of the *copulative* conjunction "*kai*" or "and." Observe also,
c. The text reads: "Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus," (Titus 2:13). NASB 1977. [Perhaps the best rendition of the verse]. Now,
d. Before I move past this point, I think it is wise to present again one of my favorite Commentators' discussions on the *divinity of Christ*.
4. Matthew Henry's Complete Commentary on the Whole Bible. In Volume 6, he wrote about the divinity of Christ while discussing several key passages of Scripture that fuel this debate among many scholars. Observe,
a. First on 1 Peter 5:10: "The apostle begins with a most weighty prayer, which he addresses to God as *the God* of all grace, the author and finisher of every heavenly gift and quality, acknowledging, on their behalf, *that God* had already called them to be partakers of that eternal glory, which, being his own, he had promised and settled upon them, through the merit and intercession of Jesus Christ," Page 1490. Matthew Henry now defines Christ's divinity. Observe,
b. Next 2 Peter 1:1: "For, (1.) This Jesus Christ is God, yea, our God, as it is in the original. He is truly God, an infinite Being, who has wrought out this righteousness, and therefore it must be of infinite value. (2.) He is the Saviour of those that believe, and as such, he yielded this meritorious obedience; therefore, it is of such great benefit and advantage to them because, as surety and Saviour, he wrought out this righteousness in their stead," Page 1494. [Corrections made in active voice and some punctuation.]
c. Finally, in Titus 2:13, "The great God and our Saviour (or even our Saviour) Jesus Christ; for they are not two subjects, but one only, as appears by the single article… and so is kai rendered 1 Cor. xv. 24, When he shall have delivered up the kingdom to God, even the Father…Christ then is the great God, not figuratively, as magistrates and others are sometimes called gods, or as appearing and acting in the name of God, but properly and, the true God (1 John v. 20), the mighty God (Isa. ix. 6), who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. In his second coming he will reward his servants, and bring them to glory with him," Page 1247. Jesus is the "great God and Savior," as reported by Peter and Paul, the apostles of Jesus Christ and God. Observe,
d. Conclusion: Matthew Henry wrote: "The design of God in calling or converting men is to bring them to glory and virtue, that is, peace and grace, as some understand it; but many prefer the marginal rendering, by glory and virtue; and so, we have effectual calling set forth as the work of the glory and virtue, or the glorious power, of God, which (Paul) described (in) Eph. i. 19. It is the glory of God's power to convert sinners; this is the power and glory of God which are seen and experienced…by his (calling us) out of darkness into His marvelous light, 1 Pet. ii. 9," Page 1494. The quote was shortened for brevity. One of my beloved brothers in the faith also weighed in on this discussion. Observe,

5. B. W. Johnson. He wrote: "For our conversation is in heaven—our citizenship. See Revision. We are citizens of heaven itself, our country, from which we are now absent, and which we are seeking. Hence, we ought to mind heavenly things. There our Lord dwells, and from thence he will come. Who shall change our vile body? Our lowly body shall change to fit it for heaven. It will take the form of his glorified body, such as was seen at the Transfiguration. Compare 1 Cor. 15:43-52; 2 Cor. 5:1-4; 1 John 3:2. According to the working. This change shall be in harmony with that mighty power (Christ) who shall subdue all things," Pages 550-551.
NOTE: For a further discussion on this "change," download our lesson: "Except You Are Born Anew" on SermonCentral.com by Ron Freeman, Evangelist.
6. William D. Mounce. Penned: "When one 'ὁ' governs two nouns, the two nouns are being viewed as a single unit. These are often theologically nuanced and significant," Page 90. [Quotation marks are mine.] Mr. Mounce was speaking of the Sharp's Rule on the "definite article" use when it is modifying two nouns in a phrase or sentence, as is the case in Titus 2:13. Observe,
a. The scripture: "προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ," Titus 2:13.
b. The translation: "Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ."
c. Conclusion: Two nouns are being made definite by the "definite article 'ὁ' in Titus 2:13. This is one of the scriptures that many of our scholars and authors have difficulty in acknowledging the divinity of Christ, as being both Lord and Savior. Mr. Mounce was illustrating this point in his book: "Basics of Biblical Greek Grammar," which is an excellent aid in learning Basic Greek Grammar. See References below. We will review this scripture in our Greek Parsing Exercise later.
d. I am pleased to say we can refer to a 21st-century scholar and author in this matter. Mr. Mounce's book provides us with current documentation on the understanding of New Testament Greek Grammar. Although he was not addressing our subject at hand, he does illustrate Sharp's Rules in the functions of the *definite articles* when it is connecting two separate personal names, nouns, or, in this case, divine attributes, which are equally connected by the Greek coordinating conjunction "kai" or "and." We will refer to Sharp's Rules later.
7. John Wycliffe commented on Titus 2:13. He wrote:
a. "Paul expresses the rest of the thought by the great event of the world to come: the coming of Christ. Hope…appearing is one concept, as in the ASV: the blessed hope and appearing. God…Saviour is correctly translated: "Our great God and Saviour Jesus Christ" (ASV margin). Again, two ideas form one concept, much as do the compound divine names of the OT. 14. Who gave himself for us."
1) "The atonement has both the particular reference to the elect and the universal reference to all (see note on I Tim 2:6). Ransom or deliver by payment of a price (used in Lk 24:21; I Pet 1:18; and here). Purchase is stressed in the atonement (cf. Gal 3:13; Rev 5:9)."
2) "Deliverance from guilt and condemnation is not foremost here, but rather deliverance from (an) ungodly walk."
3) "Thus, the peculiar mark of God's people appears— their zeal for good works. Peculiar is used in the LXX of Ex 19:5. This and the word translated "peculiar" in I Pet 2:9 both imply a possession or purchase. Good works are the fruit of the Spirit, the seal of God's ownership," Pages 887–888.
We added Peter's assurance of the great value of faith in Christ in 2 Peter 1:1. He wrote:

b. "The apostle here assigns great value to faith, and why not? It is the "coin of the realm" in God's kingdom. The writer finds the basis for faith and its attainment in the righteousness of *God* and our *Savior,* Jesus Christ. This, of course, is the foundation of the entire ethical universe. It is not a theoretical and juridical righteousness only, but a warm, loving, providential righteousness embracing God's entire redemptive plan. It is only "in the righteousness of God" that faith is possible. Moreover, again, it is through this faith, increasingly exercised, that God's righteousness is revealed (Rom 1:17)," Page 990.
c. Conclusion: John Wycliffe concluded that "God and Savior" was the correct translation of Titus 2:13 and 2 Peter 1:1. This phrase referred to the Lord Jesus Christ. Grammarians may still argue the point, but he believed that the context of the scriptures could only refer to Christ.
Reference: The New Testament and Wycliffe Bible Commentary, produced for Moody Monthly, The Iversen-Norman Associates, New York, Fourth Edition 1973, published by The Moody Bible Institute of Chicago, IL., Copyright, 1962. We also consulted many other reputable,
D. Dictionaries, Lexicons, and Commentaries. Jesus Christ is also *the Savior*.
1. W. E. Vine's Greek Grammar and Dictionary, Lists, "*sōtēr* (*σωτῆρ, G4990),* "a savior, deliverer, preserver," page 538. Please note how Savior is listed in Vine's work. See References below.
2. William D. Mounce, Lists, "*σωτήρ, ῆρος, ὁ*, savior; deliverer," Page 501. See References below.
3. BLB.org, Strongs G4990: Lists, "σωτήρ, σωτῆρος, ὁ (σῴζω), savior, deliverer; preserver." See References below.
4. Thayer's Greek Lexicon, Lists, "σωτήρ, σωτῆρος, ὁ (σῴζω), savior, deliverer, preserver," page 612. Notice Savior is listed first as "*σωτήρ*," N-NSM, then "*σωτῆρος*," N-GSM, and "ὁ," T-NSM. See References below.
5. Lindell & Scott, Lists, "σωτήρ, ῆρος, ὁ Vocat. σωτερ, (σώζω) a savior, deliverer, preserver; also c. gen. objecti, σωτὴρ Ἑλλάδος a saviour of Greece; also c. gen. objecti, σωτὴρ νόσου a preserver from disease," page 688. Notice Savior is listed first as "*σωτήρ*," N-NSM, then "ῆρος," N-GSM, and finally, "ὁ," the definite article T-NSM. See References below.
NOTE: At this juncture, I would like to make a strong recommendation for all who may be reading, hearing, or studying this dissertation. What if your Library does not have a good Interlinear and Study Bible with references, concordance, and Hebrew and Greek references to Strong's G-numbers? In that case, you might want to begin an Internet search for these study tools. We are now ready to begin the real work in this dissertation. I hope you are still with me! Consider this short and final exercise.
E. Textual examination and exegesis. There could not be a more appropriate text than 2 Peter 1:1 to begin our last point in this dissertation. The apostle Peter begins this chapter by announcing who he was: "A servant and apostle of Jesus Christ, *to them* that have obtained *like precious faith* with us through the righteousness of *the* God and Savior Jesus Christ," 2 Peter 1:1; Romans 1:16-18. In this exercise,
1. We will focus on the text above to illustrate the use of the definite article, proper names, and nouns. We will review the sentence in English and then in Greek. You are more than qualified to perform Greek Parsing than many who have studied the bible for years. Our final passage of scripture will be one that some scholars still struggle with today. We will review the sentence in English and then in Greek. Consider this sentence,
a. First in English: "Through the righteousness *of God* and Savior Jesus Christ," 2 Peter 1:1. EGNT, TR, Page 602.

b. Next, in Greek: "ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ."
c. Finally, in Greek Parsing: "Through the righteousness (of):"

The	God	and	Savior	our	Jesus	Christ
τοῦ	θεόῦ	καί	σωτῆρος	ἡμῶν	Ἰησοῦ	Χριστοῦ
T-GSM	N-GSM	CONJ	N-GSM	P-1GP	N-GSM	N-GSM

d. Observe that definite articles, proper names, and pronouns are in the GSM-case ending. Recall, NOTE: Proper names, nouns, etc., *should be* in the NSM-case ending. Observe also that "Lord, Jesus Christ, and Savior" are in the Genitive Case. However, they should be in the Nominative case, i.e., "ό," and case endings, "ς," "ός," and "ήρ," in Greek. The word "of" is absent in the Greek; this *preposition* would not change a proper name from the N-case to the G-case. Translators add it when needed to show description, relationship, or *possession* to any given text.
1) If you are again confused, if you have not yet done so, please open the BLB.org App and enter the text (2 Peter 1) into the search window. Once it opens, locate verse 1, click on Tools, and the verse will open in the Interlinear View.
2) You will be able to view the text in Greek under 'Textus Receptus' at the top of this screen. Move to the right of the page, and you will see the Parsing [?] tab. The last line in this exercise above: c. Greek Parsing, in the panel, should correspond to the button under the Parsing tab for 2 Peter 1:1 Interlinear View.
3) Locate and review the Parsing code for each English word in this panel for similarity.
e. According to Sharp's Rule, the same person mentioned in this text shares the same deity or divine qualities as "God and Savior." Both proper names are separated by the conjunction "*kai*" or "and," our Jesus Christ," 2 Peter 1:1.
1) Notice both English and Greek translations of the words in their panels.
2) You might want to review all the listings for each word in their panels.
3) Do not click on them at this time; review them to practice using this Application.
4) Move to the far right of the screen and locate the Parsing [?] tab.
5) You can view each word in the panel above on the Parsing tab.
f. They should be in the same form, T-NSM, N-NSM, etc. Please note that there may be some differences. [What you are witnessing again is how the Greek Words have been listed in their case, number, and gender.] In this text, they are not in the Nominative case or case endings.
2. Examination of the text. Observe that definite articles, proper names, and pronouns are all in the GSM-case ending. Observe the sentence,
a. "*The* God, and *our* Savior Jesus Christ:" The,
1) Definite article for God: "ὁ," |*ho* or "*the,*" was located in 1 Peter 5:10. This will occur often in the Greek Text. Both article and noun were coded as: T-NSM and N-NSM, respectively. Observe that the definite article and noun in 2 Peter 1:1 appear in the G-case, rather than the N-case.
2) Nouns: "θεοῦ, *σωτῆρ* Ἰησοῦς Χριστος" |*theos, soteros iesous christos*.
NOTE: Here are some other scriptures where Jesus Christ, the Savior, has been translated.
a) "The Lord our and Savior Jesus Christ | ὁ Κύριος ἡμῶν kai σωτὴρ(ος) Ἰησοῦς χριστὸς," 2 Peter 1:1. Stephens 1550, page 156. This Greek New Testament has "the Lord," not "God," in the text. See also,
b) "The kingdom of the Lord and Savior Jesus Christ | ὁ Κύριος ἡμῶν σωτὴρ(ος) Ἰησοῦς χριστὸς," 2 Peter 1:11. Stephens 1550, page 157. Refer also to,

c) "The Lord our Jesus Christ | ὁ Κὺριος ἡμῶν Ἰησοῦς χριστὸς" 2 Peter 1:14. Steven's 1550, page 157. Note as well,
d) "The Father…and Lord Jesus Christ our Savior | θεοῦ πατρὸς…kai Κυρίοῦ Ἰησοῦ Χριστοῦ ἡμῶν σωτῆρος," Titus 1:4. Stephens 1550, page 118.
Reference: Stephanus Textus Receptus 1550 edition of the Greek New Testament, by Robert Estienne (Robert Stephens). [ΕΡΡΙΚΟΣ Ο ΡΩΒΕΡΤΟΥ, ΣΤΕΦΑΝΟΥ ΦΕ ΛΟΘΕΩ ΠΑΝΤΙ]. Also, note,
3) The *copulative* conjunction: "*Kai*" or "and." Finally the,
4) Preposition/pronoun: "of," and the pronoun "ἡμῶν" or "our."
3. Exegesis of the text. You have had sufficient instruction on how to review the construction of the text for any missing and displaced articles, and any proper name or noun that does not appear in their proper case, as well as other nouns not having the proper case endings.
a. Text again: "τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ," 2 Peter 1:1.
1) The definite article is "ὁ" and takes the Nominative Case.
2) The proper name "θεὸς," or "God," assumes the Nominative Case.
3) The proper name "Savior" or "*σωτῆρ*" properly declined takes the Nominative Case.
4) The proper name "Jesus Christ" or "Ἰησος Χριστος" will take the Nominative Case.
5) The pronoun "ours" is in the first-person genitive plural. Note: First-person possessive pronouns identify something that belongs to you or us; they are mine when (i.e., singular) and ours (i.e., plural).
b. Analysis: The sentence should read: "The God and Savior Jesus Christ."
1) Proper names and nouns in Greek take the Nominative Case with the definite article "ὁ."
NOTE: The BLB.org and TR have the definite article as "τοῦ" in the Genitive Case.
2) The name "Savior" appears as "*σωτῆρος*" in the G-Case.
3) Therefore, the definite article "τοῦ" and "*σωτῆρος,*" due to the "preposition "of" in the text.
NOTE: [See TR and NT Greek Manuscript 1992, Image 206]. See references.
NOTE: The primary use of the G-Case is to show identity, dependence, and possession. The preposition "of" is used by the translator to show such possession. However, proper names, such as God, Savior, and Jesus Christ, should take the Nominative Case. [A word of caution: the definite article associated with a proper name/noun in the same case does not always appear in the same context or chapter of a given passage of scripture.] Hence, this explanation is required. Please carefully review this explanation of this principle in the Greek New Testament.
4. Textual correction according to Sharp's Rules, and definite articles and case endings.
a. First in English: "Through the righteousness *of* the God and Savior Jesus Christ," 2 Peter 1:1. EGNT, TR, Page 602.
b. Next, in Greek: "ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ."
c. Finally, in Greek Parsing: "Through the righteousness (of):"

The	God	and	Savior	our	Jesus	Christ
τοῦ	θεός	καί	σωτῆρ	ἡμῶν	Ἰησος	Χριστος
T-NSM	N-NSM	CONJ	N-NSM	P-1GP	N-NSM	N-NSM

d. Recall, we found in 1 Peter 5:10, the definite article: "ὁ" or T-NSM, and "θεὸς" or N-NSM, which refers to "*the God*" in the Nominative Case.
1) Therefore, in 2 Peter 1:1, it would be correct and proper to designate the proper names and nouns in this text to the Nominative Case as well. This author believes the noun and definite article of 2 Peter 1:1 should be so designated. T-NSM and N-NSM, respectively.

2) Savior is translated in the Nominative Case as "*σωτὴρ*," designated as Strong's G4990, N-NSM, in 2 Peter 1:11 and 2 Peter 1:1, respectively.
a) The BLB.org has translated "σωτῆρος" (Savior, N-GSM) rather than "σωτὴρ" (Savior, N-NSM), as G4990, in these two references.
b) The noun *Savior* is improperly translated in the G-case, rather than the N-Case, as a result of the preposition "of" being added, and the pronoun "our" being wrongfully placed or added. Consider this,
NOTE: The translator's notes infer that a definite article should precede the noun "righteousness." The N-DSF's definite article connects back to 1 Peter 5:9, "τῇ" or "the" T-DSF, modifying "faith" N-DSF. DSF – means Dative, singular, feminine.
3) And in 2 Peter 1:1, modifying "righteousness" N-DSF, or ἐν "τῇ δικαιοσύνῃ," T-DSF, and N-DSF, respectively, "of the God and Savior Jesus Christ."
4) The article may have been displaced during the translation process, as it is in many other passages of Scripture in the New Testament.
e. All proper names and nouns *should agree* in case, number, and gender. Therefore, the article "τοῦ" is not the definite article that should appear in this text. However, "ὁ" should be used referring to God, Savior, and Jesus Christ. The definite article will assume the proper name's Case, and case endings; here, it is in the N-Case.
f. When "καὶ" or "*and*" separates two nouns, and *no definite article* precedes the second noun, they refer to the same person or subject. All proper names and nouns will agree in case, number, and gender. If both names or nouns have an article, the reference is to two separate persons or things.
1) Proper Names sometimes have the article and sometimes are anarthrous (used without the article); to names *of Persons*, the person *without* the article is named, but *with* the article is marked as either well known or previously *mentioned*; in the paragraph, sentence or phrase, thus it might appear as Ἰησοῦς (Jesus) and then ὁ Ἰησοῦς (*the* Jesus), or Παῦλος and ὁ Παῦλος, etc.
2) The article is used to emphasize or designate who is being named, making the *name definite* in the sentence or phrase, and therefore its subject. See BLB.org, Definite Articles, Strong's G3588, Thayer's Greek Lexicon, para. II.g.α. "Proper Names."
3) Please read all these explanations, also mentioned in Thayer's Greek Lexicon, as well as BLB.org's definitions. These are excellent resources for understanding the Art of Greek Parsing.
Please consider,
5. Another example. Ephesians 5:23 is a scripture used *to deny* Christ as the Savior. This scripture has only one definite article "ὁ" before two *proper names*, divided by "*kai*," Christ and Savior. Please consider this explanation,
a. The text reads, "*For* the husband is the head of the wife, even as *Christ* is the head of the church: and He is *the Savior* of the body," Ephesians 5:23.
b. The EGNT and BLB.org have "*ὅτι*" translated as "*for*," whereas in the proper context, it should be translated as "because." See Ephesians 5:16. Text should read: "*Because* the husband is head of the wife, as Christ is head of the assembly, and he is Savior of the body."
NOTE: There is no "*kai*" for "*even*" in the manuscript. The one "*kai*" precedes "he" in the text.
Reference: Stephanus Textus Receptus 1550 edition of the Greek New Testament, by Robert Estienne (Robert Stephens). Stephens 1550, page 81.
c. The definite article '*ὁ*' that precedes "*Χριστὸς*" and "*σωτὴρ*" connects them with "kai" in the text. The transcriber may have even *accented* that ["He's"] or "He is" (in the Greek) without an article,

before the second proper name "*σωτὴρ,"* as noted in the Manuscript. [As viewed by this author].
d. Both the EGNT and the BLB.org have translated "*the* Savior," although *not with* the definite article *ὁ* preceding the second proper name *σωτὴρ* as noted. Following Sharp's Rule,
1) The definite article ὁ, T-NSM, precedes the name Christ, making it definite in the sentence.
2) The conjunction "kai" is between the other proper name, Savior.
3) There is no other article present in the sentence.
4) Therefore, the definite article ὁ, T-NSM, makes both Christ N-NSM and Savior N-NSM co-equal in the sentence. Christ is both "the head of the church, and the Savior of the body."
5) The proper names *"Χριστὸς" and "σωτὴρ"* are made definite in the sentence. Thereby taking the N-Case, or T-NSM and N-NSM, respectively.
NOTE: See Notes [m, n, and o] at the bottom of page 509, EGNT (Ephesians 5:23). Some authorities suggest *that "ὁ, kai, and ἐστιν" are* doubtful as being part of the text. [The "ὁ" which precedes *Husband,* the word "*and*," after assembly, and "is" before Savior]. These changes do not alter the sentence's meaning. If the accent is ["He's"], this punctuation reinforces the text without them.
NOTE: [See TR page 509, and NT Greek Manuscript 1992, Image 140, page 145]. See references.
6) Paul intended to remind *the husband* that he is the head *and* the *protector* of the wife, as Christ is "*the head* of the church *and* the *Savior* of the body." He is both "Head of *the church* and Savior of *the body*," Ephesians 1:22-23; Matthew 1:21; Luke 2:11; John 4:42.
e. Peter and Paul are referring to Christ as "His" and "our" in their Letters to the saints. Christ is "the God and our Savior," whose divine power has given unto us all things pertaining to life and godliness." Indeed, this aligns with Matthew 28:18, Ephesians 1:22-23, and Colossians 1:16-18. It is this author's position that Christ is both *God and Savior*, as well as *Lord and Savior*, as revealed through the Letters of both Paul and Peter. However, this position is not affirmed by all religious scholars. Some have argued to deny Jesus as being both God and Savior. Consider,
6. Conclusion: What a remarkable passage of scripture to end this dissertation that surely will give us faith, hope, and love for God's divine purpose in bringing all nations into one body through the preaching of the gospel of Jesus Christ.
a. This is the hope and assurance of every faithful, obedient believer in Christ if we continue in Him until the end. *Christ, in you the hope of glory*!
b. As always, we have no ill intentions or harsh criticism against any translator or transcriber in this work. I am still confident that, for the most part, their work should be commended in their translation of this sacred Book from Greek into English.
c. I am not a scholar or authority on Greek. I come humbly, only with over 60 years of study, teaching, and preaching "the word of God" to all who would desire to serve *the God* of heaven and earth, who is *my Lord* and *my Savior*. I have learned the Art of Greek Parsing. In this work,
d. We sought only to confirm and defend the Deity and Divinity of Jesus Christ in this dissertation, as seen in Philippians 1:7 and 1:17. Thank you for your patience. I would love to hear from you regarding this work in the defense and confirmation of the truth of *the Lord* of glory. As I begin to conclude, let me express again what a sincere pleasure it was to present this dissertation. Recall, we desired to present….

CONCLUSION
A. Outline.
1. Jesus Christ Is God

2. Jesus Christ Is Lord
3. Jesus Christ Is Savior
B. Summarize Main Points.
1. First, we discussed Jesus Christ as being God, as foretold by the scriptures. Some prominent scholars may disagree with this premise, while others continue to seek an answer. There is no one more eminently qualified to consult in this matter than A. T. Robertson, as depicted in his book: "The Minister and His Greek New Testament." Still others, like Matthew Henry, Joseph H. Thayer, and B. W. Johnson, can help shed light on this subject. We consulted them as we began to uncover and examine this question in the Scriptures.
2. Second, we described the truth of Jesus Christ being the declared Lord and Master by many passages of Scripture in the Old and New Testaments. Thomas, that doubter of His resurrection in his moment of revelation, declared Jesus to be: "My Lord, and My God," John 20:28. Jesus said: "Because you have seen you believe, but blessed are those who believe and have not seen," John 20:29. Much of the disagreement of many Revelations of the "Mystery of Christ," comes from either mis- or dis-information by writers and scholars. Textual Criticism has emerged over the past 100 years due to the uncovering and discovery of more information regarding the New Testament. This in itself has enabled men and women to "understand and rightly divide the scriptures," Luke 24:44-45; 2 Timothy 2:15. Those still left behind are many who will not "study for themselves" the sacred scriptures as these mentioned above had during their lifetime. Sadly, the exact old verbiage is written and rewritten merely to achieve the endorsements of colleagues rather than a devotion to truth, leaving many of these questions unanswered. I pray you have studied this work and accept our findings. Remember, it is the truth that sets us free.
3. Lastly, we examined the Old Testament's promise and the New Testament's revelation of Jesus Christ being the Savior of all humanity. It was to this end He was conceived, born into this world, and died on Calvary's tree for the sins of the world. John the Baptist said it best: "Behold the lamb of God which taketh away the sins of the world," John 1:29. What the Law could not do, through the "offering of the blood of bulls and goats," He did by the shedding and offering of His blood "for the remission of sins," Hebrews 10:1-4; Matthew 26:26-28. If Jesus was not the "perfect sacrifice for sin," and rose from the dead, then we are still "in our sins," 1 Corinthians 15:1-4; 1 Corinthians 15:17-18. The Lord was not only the "sacrifice for sin" but the High Priest that "offered the perfect sacrifice" when He "purged our sins, and sat down on the right hand of the Majesty on high," Hebrews 1:1-3; Hebrews 9:22-26. Thereby becoming: "High Priest forever…Though He were a Son, yet learned He obedience by the things which he suffered, And being made perfect, He became the author of eternal salvation unto all them that obey Him," Hebrews 5:6-9; Matthew 1:21.
C. Invitation. Present God's pattern of conversion. Jesus said: "Come unto me, all ye that labor," Matthew 11:28-30. [Explain the POC, i.e., hearing and believing the gospel; repentance of all past sins, Luke 24:44-47; confessing faith in Christ, as the Son of God, Matthew 10:32-33; and then, by obeying the gospel, Romans 10:16-18; Romans 6:17-18; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Acts 5:31-32; Ephesians 1:13-14].
D. Exhortation. "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.
E. Motivation. Do as Peter directed: "Save thyself," Acts 2:40; Acts 2:36-39; Acts 2:41.

Consultations and Commendations

I submit this verse unto you that I may: "Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I acknowledge my consultation with these distinguished authors in this dissertation.

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A word of thanks to BLB.org.

Thank you for providing this valuable study tool, BLB.org. It has been an excellent instrument for me to learn and use the Interlinear to bring my sermons alive to the audience. Thank you very much for this great Application to help study the scriptures.

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